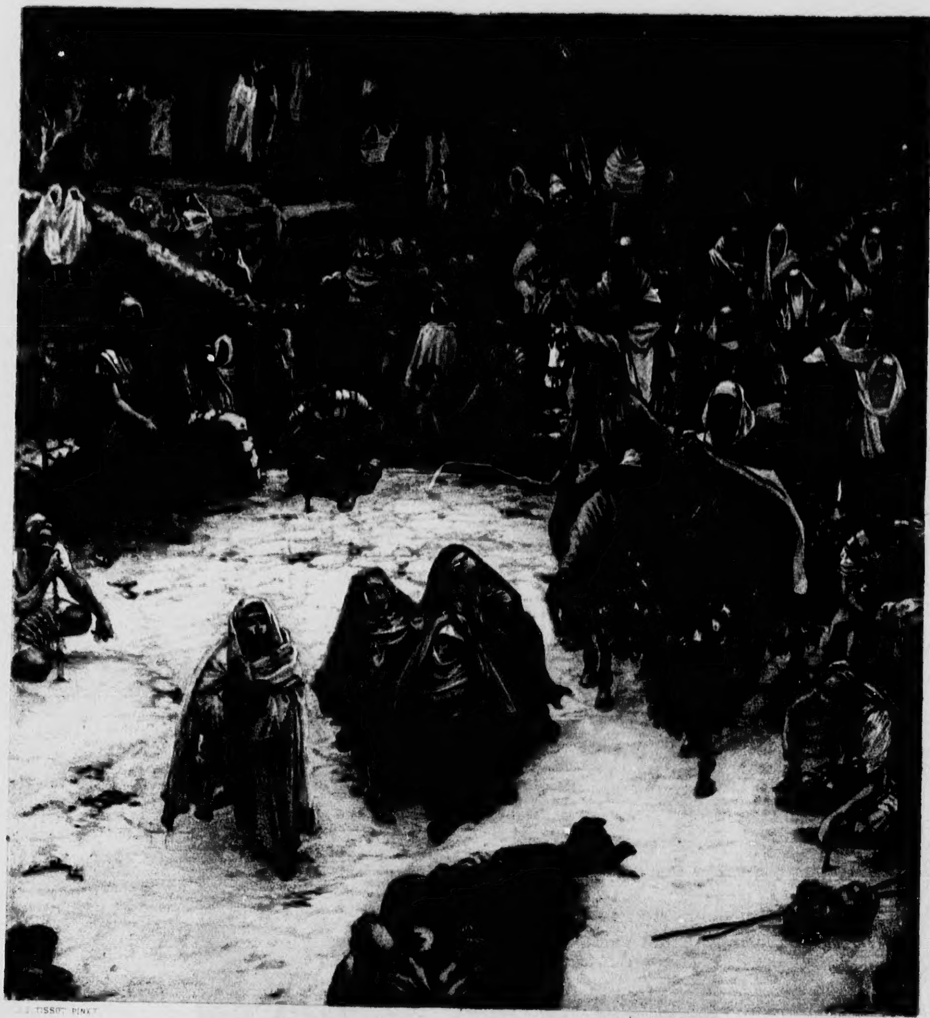
THE LIFE

OF

OUR LORD JESUS CHRIST

VOL. IV



TISSOT PINXT

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WHAT OUR SAVIOUR SAW FROM THE CROSS

THE LIFE
OF OUR SAVIOUR
JESVS CHRIST

THREE HUNDRED AND SIXTY-FIVE COMPOSITIONS
FROM THE FOUR GOSPELS
WITH NOTES AND EXPLANATORY DRAWINGS

BY
J. JAMES TISSOT

NOTES TRANSLATED BY Mrs ARTHUR BELL (N. D'ANVERS)

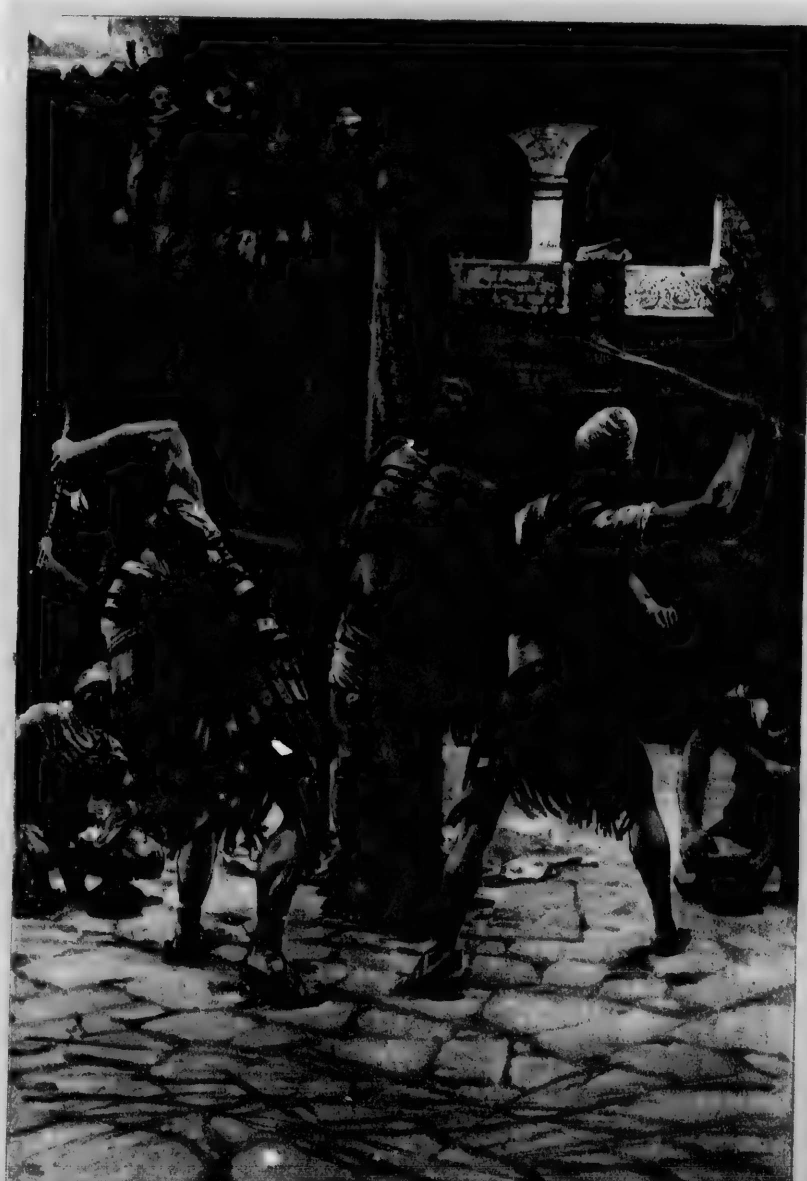
VOL. IV.

O vos omnes qui transitis per viam, attendite et videte si est dolor sicut dolor meus.



O all ye that pass by behold and see if there be any sorrow like unto my sorrow.

TORONTO
GEORGE N. MORANG & COMPANY, LIMITED
MDCCCXCIX



J. J. TISSOT PINXT

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THE SCOURGING OF THE FACE

The Scourging of the Face

Saint John — Chap. 19 v. 1

TUNC ergo apprehendit Pilatus Jesum et flagellavit.

THEN Pilate therefore took Jesus, and scourged *him.*

Several different modes of scourging were practised in the time of Our Saviour. The Rabbis tell us that in some cases the victim was fastened to a column lofty enough for him to be almost suspended by the hands, which were fastened together uplifted above the head, whilst the feet, also bound together, were fastened to the base of the column, so as to keep the body in position. The executioners then inflicted thirteen blows on each shoulder and on the loins with a rod, thus making the legal forty stripes save one. The scourging inflicted by the Romans was far more terrible, and there was a saying amongst the Jews, founded on the words of King Rehoboam in the first book of Kings, chap. XII, verse 14 : *« If the Jews chastise with whips, the Romans chastise with scorpions. » In fact, instead of rods they used cords, to the end of which they fastened little square bits of bone or pellets of metal. To which of these modes of torture was Our Saviour subjected? We ourselves are doubtful what to think, though we are inclined to believe that He was treated in the Jewish way, just as a slave would have been. Others are, however, of opinion that He was scourged with whips made of four strips of leather weighted with bits of bone. If our interpretation be correct, Jesus would have been given over to the four executioners who, in accordance with the Jewish law, were to inflict on Him the forty stripes save one. The men who performed this revolting task were Syrian or Idumean recruits, in the service of the Governor, not Roman soldiers. Every blow brought blood and tore away a portion of the skin and flesh, till at last the very bones were laid bare, thus literally fulfilling the prophecy: « The plowers plowed upon my back, they made long their furrows. »* (Psalm CXXIX, verse 3.)



A typical Jew of Jerusalem. J.-J. T.

The Scourging of the Back

Saint Matthew – Chap. 27, v. 26

Tunc dimisit illis Barabbam; Jesum autem flagellatum tradidit eis ut crucifigeretur.

Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.

We have already said that the column to which Jesus was bound during the scourging to which He was subjected is probably the one alluded to by Saint Jerome, and which he and Saint Paul alike venerated. It upheld the portico of a church in the Sion quarter, to which it had been removed by Saint Helena. In every court of justice there was, in fact, a scourging column, and the one in question was probably originally in the forum or public square opposite the Prætorium. There was also, most likely in the court of the Guard-house, another short column to which Jesus Christ was fastened when He was crowned with thorns; this, which was called the Column of Reproach, and is still held in high honour in the Church of Saint Praxedes, might perhaps be the column from the Tribunal of Caiaphas to which Our Lord was bound during the night of Holy Thursday preceding Good Friday. It was taken to Rome in 1223 by Cardinal Colonna, and it seems very far from reasonable, after the lapse of no less than six centuries, for it to be allowed to come into competition with the one which Saint Jerome, writing in the year 430, asserts to have been the true Column of Scourging.



A typical Jew of Jerusalem. J.J.T.

In our picture we have represented the Forum with a number of shops at the further end, closed just now on account of the crowds which have collected. We have supposed, in accordance with certain traditions which have come down to us, that Saint John, who had accompanied the Blessed Virgin, may have secured a place in one of these shops from which he was able to watch all the sufferings of his divine Master. From this vantage point, when Jesus had been compelled to carry His cross and had started for Calvary laden with it, His divine Mother was able to follow the melancholy procession, and, guided by Saint John, to take a short cut so as to meet her Son again on the Via Dolorosa a little farther on.

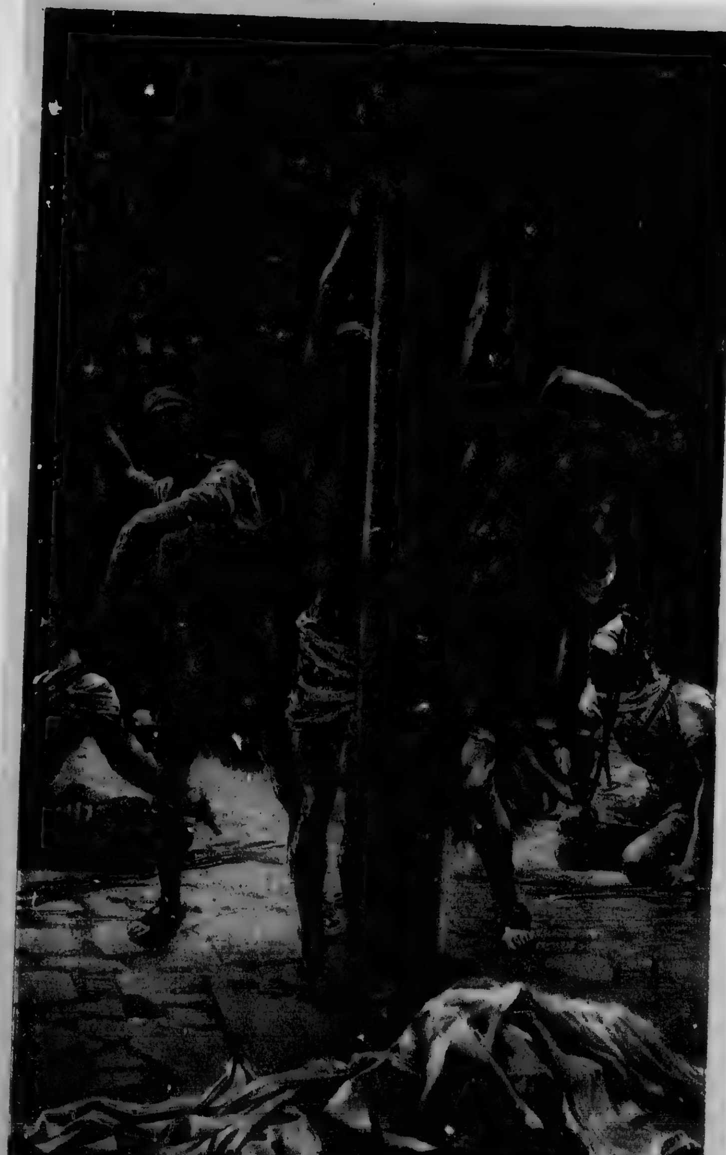
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J.-J. TISSOT PINX

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THE SCOURGING OF THE BACK



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THE CROWN OF THORNS

The Crown of thorns

Saint Matthew — Chap. 27

TUNC milites præsidis suscipientes Jesum in prætorium, congregaverunt ad eum universam cohortem.

28. Et exuentes eum chlamydem coccineam circumdederunt ei,

29. Et plectentes coronam de spinis posuerunt super caput ejus, et arundinem in dextera ejus. Et genu flexo ante eum, illudebant ei dicentes : Ave, rex Judæorum.

30. Et exspuentes in eum, acceperunt arundinem et percutiebant caput ejus.



Agnus Dei : — The Scape-goat. J.-J. T.

THEN the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers.*

28. And they stripped him, and put on him a scarlet robe.

29. And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand : and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30. And they spit upon him, and took the reed, and smote him on the head.

The cloak or mantle worn by Our Lord Jesus Christ on His way to death was, as its name indicates, a chlamys or short military cloak, and not really, as is generally supposed, a purple robe properly so called. The text of Saint Matthew is perfectly clear on this point. The scarlet robe referred to in chap. XXVII, v. 28, *was very evidently just a loose garment of coarse wool dyed red, such as the Roman soldiers wore over their armour, and which obtained for them the nickname of* chlamydati *in the comedies of Plautus. It was a piece of stuff cut into a circular form, which was fastened on the left shoulder or at the neck with a clasp, and*

the wearer could drape it in many different ways. It was sometimes designated by the name of sagum *and sometimes by that of* paludamentum. *It was of the colour of cochineal and rather more pink than what is now known as madder red. It will be remembered that amongst the Jews this colour was symbolic of sin and, in the remoter days of antiquity, it symbolized Typhon, the spirit of the earth, who represents physical evil. Jesus, with the scarlet chlamys upon His shoulders, was thus marked out as the Victim of the whole world, laden with the sins of the human race, even as the scape-goat with its bands and fringes of red wool was sent adrift by the Jewish Priests carrying with it the sins of the people.*

The colour of purple, on the other hand, was amongst the ancients typical of royalty. It was a kind of red richly shot with blue, and the dye producing it was obtained from a shell found in considerable numbers off the coast of Tyre, and on the shore near the site of that ancient city great heaps of such shells are still to be found. The production of the true royal purple dye was a very costly affair, and therefore it was often imitated with a mixture of cochineal and indigo, and the garment worn by the Saviour in His last journey may possibly have been dyed in the manner just indicated.



An Armenian. J.-J. T.

The crown of thorns is supposed to have consisted of a band of rushes from the seashore, strengthened with twigs of a prickly thorn twisted in and out. The appearance of the whole must have been rather that of a domed crown than of a simple wreath, which would merely have rested on the forehead, leaving the head itself uncovered. The expression of Saint Mark, chap. XV, v. 19: *« And they smote him on the head with a reed », as if to force the crown down on His brow, would appear to lend colour to our idea that it covered the head entirely, the twigs of thorns going all the way round the edge of the crown.*

The band formed of rushes, which was the foundation of the sacred crown of thorns, is still to be seen in the Cathedral of Notre Dame at Paris, and the single thorns and twigs which made up the rest of the instrument of torture, preserved in other sanctuaries, are in a sufficiently good state of preservation and would evidently fit well on to the band, so that it is possible to form a very accurate idea of what the crown must have been as a whole.

This precious relic passed into the hands of Saint Louis whilst almost intact, after having belonged for many centuries to the Byzantine Emperors. Later, the thorns were taken off and distributed amongst the various sanctuaries where they are still to be seen.



Antique fragment found near the site of the Temple

Ecce Homo

Saint John — Chap. 19

EXIVIT ergo iterum Pilatus foras et dicit eis : Ecce adduco vobis eum foras, ut cognoscatis quia nullam invenio in eo causam.

5. (Exivit ergo Jesus portans coronam spineam et purpureum vestimentum.) Et dicit eis : Ecce homo.

6. Quum ergo vidissent eum pontifices et ministri, clamabant dicentes : Crucifige, crucifige eum. Dicit eis Pilatus : Accipite eum vos et crucifigite ; ego enim non invenio in eo causam.

7. Responderunt ei Judæi : Nos legem habemus, et secundum legem debet mori, quia filium Dei se fecit.



« Ecce Homo! » J.-J. T.

PILATE therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

6. When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him* : for I find no fault in him.

7. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

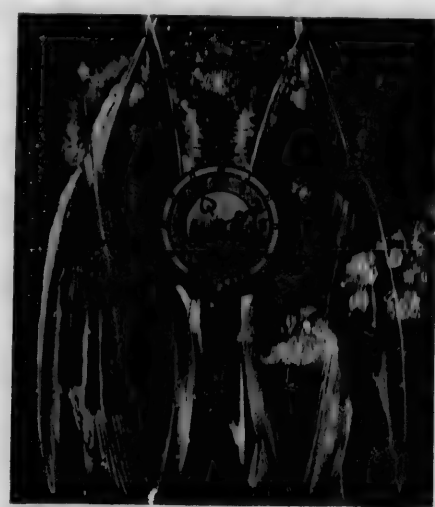
SANCT. MATTH. — C. 27

28. Et exuentes eum chlamydem coccineam circumdederunt ei.

SAINT MATTHEW — CH. 27

28. And they stripped him, and put on him a scarlet robe.

After the agony of the scourging and the mocking ceremony of the crowning with thorns, Jesus was again taken before Pilate. The latter, who had once more taken his place in the loggia of the Court of Justice, seeing the lamentable condition to which the Prisoner was reduced, thought it would be enough to shew Him thus attired and bleeding, to excite the pity of the spectators and to appease the hatred of His enemies. He led Him, therefore, to the front of the Judgment Hall and presented Him to the people with the words: Ecce Homo! *Behold the man!*



Friday morning J.-J. T.

In our picture we have endeavoured to depict as nearly as possible the exact spot from which Pilate addressed the people. We can tell what was the approximate height of the story in which the Prætorium and the adjoining loggia were situated, from that of the Scala Sancta *of twenty-eight steps which led up to them and which was taken to Rome by Saint Helena. What is now called the Ecce Homo Arch is too far from the Prætorium to have been the spot from which Jesus was pointed out to the people by Pilate; but the stones of which the arch is composed were probably silent witnesses of the scene, the arch being near enough for that. The restricted space in which the crowd is shewn represents the street leading to the Sheep-Gate and the Sheep-Pool, and the steps leading up to the Prætorium are kept clear of the populace by the bodyguard of the Roman garrison, whilst the entrance to the Forum on the other side is shut in by the tribunal called Gabbatha. Between these two points the angry populace is closely packed, yelling and howling, their hatred ever on the increase; the farther off the brawlers are, the louder do they shout; they brandish their arms and their fingers twitch as if eager to seize their enemy. Jesus, His hands bound, yet holding in them His reed sceptre, looks down upon the Gehenna into which He is doomed to descend again ere long, standing there motionless and calm in spite of the pain He must be suffering from His many wounds.*



Jesus for the second time before Pilate

Saint John — Chap. 19

QUUM ergo audisset Pilatus hunc sermonem, magis timuit.

9. Et ingressus est prætorium iterum et dixit ad Jesum : Unde es tu? Jesus autem responsum non dedit ei.

10. Dicit ergo ei Pilatus : Mihi non loqueris? nescis quia potestatem habeo crucifigere te, et potestatem habeo dimittere te?

11. Respondit Jesus : Non haberes potestatem adversum me ullam, nisi tibi datum esset desuper. Propterea, qui me tradidit tibi, majus peccatum habet.

12. Et exinde quærebat Pilatus dimittere eum.



Jesus for the second time before Pilate. J.-J. T.

WHEN Pilate therefore heard that saying, he was the more afraid;

9. And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11. Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12. And from thenceforth Pilate sought to release him.

All the efforts of Pilate to save Jesus have proved vain, and he can no longer shut his eyes to what the Jews are aiming at. He goes back once more to the Prætorium, where he finds himself alone with the Accused. Now the more Jesus suffers the more wonderful does His silent self-possession appear to the Roman Governor, and the greater becomes the uneasiness of Pilate the more painful are the reproaches of his conscience. He wants to talk with the Prisoner.

to penetrate into the mystery in which His personality is shrouded, and he tries to enter into conversation with Him by asking Him where He came from, saying : « Whence art thou? » But Jesus gave him no answer, and when Pilate tried to intimidate Him by saying : « Speakest thou not unto me? Knowest thou not that I have power to crucify thee and have power to release thee? » he received a reply so lofty that his admiration was excited to the highest point, and he felt compelled to do his very utmost to rescue the dignified Sufferer from the hands of His enemies.

Let Him be crucified

Saint Matthew — Chap. 27, verse 23

DICUNT omnes : Crucifigatur. Ait illis præses : Quid enim mali fecit? At illi magis clamabant dicentes : Crucifigatur.

25. Et respondens universus populus dixit : Sanguis ejus super nos et super filios nostros.

THEY all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

25. Then answered all the people, and said, His blood *be* on us, and on our children.

The crowd now occupies the place where Jesus had been scourged, with the column by which He had suffered rising up in the midst. On the left is the body-guard opposite the Judgment Hall of Pilate with its adjoining loggia; on the right the Gabbatha, called in Greek Lithostrotos, *an open Tribunal paved with yellow and red stones forming a kind of rostrum where judgment was given; the name of which, as stated by Saint John* (chap. XIX, v. 13), *means pavement. The crowd, which was often considerable, could go up to the forum, which was reached by a few steps, and from thence could look on at the ceremony of giving judgment and hear announced the decisions of the presiding judge. On the right and left were the arches upholding the Palace of the Governor, one of which still exists, walled into the Chapel of the Convent of the nuns of Sion.*



Barabbas. J.-J. T.

As we have seen, Pilate had hoped that the dramatic effect of his Ecce homo, *with the sight of Jesus in His suffering condition, would have aroused the compassion of the mob and saved him from the odium of pronouncing a judgment for which his own conscience reproached him. Who, he had thought, could resist the effect of the sudden apparition of that bleeding spectre? that head crowned*

with thorns, that face wounded by repeated blows, that lacerated body drooping with fatigue, covered with sweat and displaying terrible, bleeding wounds, those bound hands in which quivered the reed sceptre, was not all this enough to rouse the pity of the most hardened and most barbarous hearts? He was mistaken. He had reckoned without making due allowance for the thirst for blood natural to an excited mob and without remembering the intrigues of the Sanhedrim, who were circulating amongst the crowds, like the perjured counsellors that they were, suggesting the cry raised all too soon for the death of Jesus. In spite of his benevolent intentions, which became more decided after the message from his wife Claudia, Pilate, thanks to his weakness and successive concessions to the clamour of the people, only succeeded in adding to the sufferings of Jesus. Anxious to make yet one more effort, he proposed that he should release the accused in honour of the Passover. It was, in fact, the custom for the Roman Governor to release a prisoner at that Festival. But Pilate at the same time felt bound to give them a choice, and he therefore said: « Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? » This Barabbas had been arrested in a recent tumult, and his name meant the son of the father, so that there was a kind of derisive analogy between it and the title of the true Son of the divine Father. Origen goes even further and asserts that, according to certain versions of the Evangelical text, Barabbas also bore the name of Jesus. In fact, the Armenian text reads thus: « Which will you that I release unto you? Jesus Barabbas or Jesus which is called Christ? » The choice of the people would seem strange if we left out of consideration the way in which they had been plied with suggestions by the Chief Priests. Moreover, this Barabbas, who was probably a Zealot and a Galilean, would appear to have been popular. Then, again, the solemn teaching of Jesus must have been very unpalatable to many, whilst the coarse jokes and swaggering boasting of the agitator appealed to the sympathies of the mob. The crowds parted to admit him when he was set free, with every manifestation of joy, and it was Jesus, their benefactor and Saviour, Whose death they wished to secure. More than one of the Lord's friends must, however, have been amongst the ever-increasing masses of people, but fear closed their lips, and when, later, a few expressions of pity escaped them as the Victim passed by, they had absolutely no effect upon the relentless populace.



« Let Him be crucified. » J.-J. T.

Pilate washes his hands

Saint Matthew – Chap. 27

VIDENS autem Pilatus, quia nihil proficeret, sed magis tumultus fieret, accepta aqua lavit manus coram populo, dicens : Innocens ego sum a sanguine justi hujus; vos videritis.

25. Et respondens universus populus dixit : Sanguis ejus super nos et super filios nostros.

WHEN Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*.

25. Then answered all the people, and said, His blood *be* on us, and on our children.



Pilate washes his hands.

The sacred text does not seem to imply that Pilate left the spot where he had washed his hands in the presence of the assembled people. It follows, therefore, that it was not at the Gabbatha or Lithostrotos that the scene described took place, but in the so-called Ecce homo *loggia, and it is there that we have chosen to represent it.*

La Scala Santa

THE flight of steps to which the name of La Scala Santa *or the Holy Stair has been given is still to be seen at Rome, to which city it was removed by Saint Helena. It is of white marble veined with grey, and it led up to the Roman Prætorium, so that nothing which has been preserved to us connected with the Passion of Our Lord is more worthy of the veneration of the pilgrim than are these steps, which were actually trodden by His sacred feet. Even the Via Dolorosa is less exactly what it was at the*

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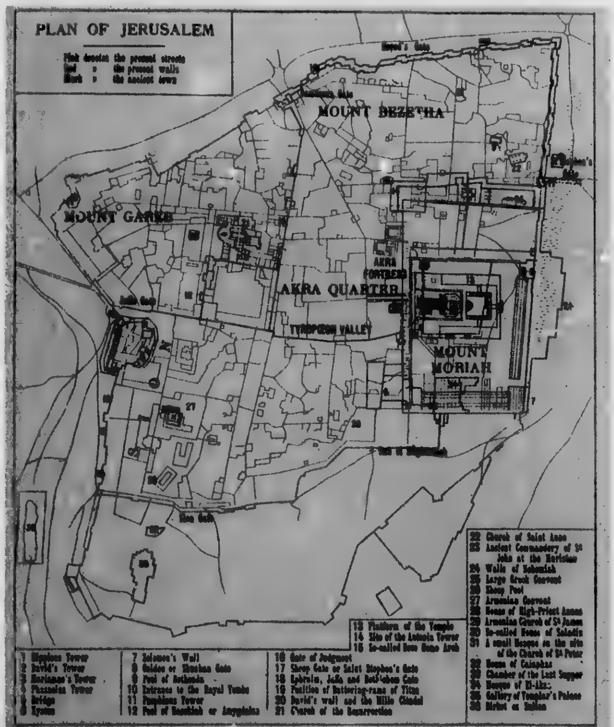
J J TISSOT PINX^T — PRINTED BY LEMERCIER PARIS

THE SCALA SANCTA

time when Christ passed along it and His blood stained the ground; for, of course, the level of the soil has been raised and modified, whereas in the sanctuaries enshrining the more enduring relics, marble facings keep worshippers to some extent at a distance. Pilgrims to the Scala Santa *touch the very steps down which, according to tradition, Jesus, Whose feet slipped at the top, rolled all bruised and bleeding. For this reason the Holy Stair is always climbed on the knees.*

Plan of Jerusalem

IN the time of Our Saviour Jerusalem was a compact and homogeneous whole, a covered-in and crowded town. A few years after the death of Our Saviour, however, Herod Agrippa included within the bounds of the city all the outlying suburbs, which were already well populated, and surrounded the whole with walls such as are still standing. It was then that the hill known as Bezetha was taken into the boundaries of the town, together with Mount Calvary and the Amygdalon basin, the site of which is now occupied by the grand Bazaar adjoining the Church of the Holy Sepulchre. When recent excavations laid bare the old foundations, some of the iron missiles shot from slings by Roman marksmen during the siege were found amongst them. It is generally supposed that what is known as the Damascus Gate on the north-east was already in existence; that part of the town included between this Gate and the Sheep-Gate containing too many ancient remains, evidently dating from the time of Our Saviour, for us to suppose it to have been a mere suburb. There can be but little doubt that it was even then included in the city itself. Here has been identified the Troubled Pool or Pool of Bethesda; the house of Saint Anne and the Sheep-Pool. The Carmelite Fathers or White Friars, who now occupy the Church of Saint Anne, discovered, when restoring their Monastery, traces of ancient defensive works,



yet another proof that this north-east angle did form part of the original city in the time of Jesus Christ. An ancient Gateway, now no longer used, called Herod's Gate, is a

further evidence in favour of the antiquity of the wall in question. On the south is Ophel, once a very important suburb which contained many palaces, including that of Queen Helena of Adiabene, with a Hippodrome and many other public buildings. Somewhat farther on the south of this same suburb lay the Pool of Siloam, the reservoir into which flowed all the waters of the town, for it was, in fact, situated at a lower level than any of the other stores of water and was close to the spring now called the Fountain of the Virgin.

Jesus leaves the Prætorium

Saint John — Chap. 19, v. 13

PILATUS autem quum audisset hos sermones, adduxit foras Jesum.

WHEN Pilate therefore heard that saying, he brought Jesus forth.



Jesus leaves the Prætorium. J.-J.T.

The trial of Jesus is at last completed; His fate is decided, there is nothing now left to do but to pronounce the sentence from the Gabbatha. This was a formality required by the Roman law; sentence of death was always proclaimed in broad daylight, sub die, *and from some lofty spot,* ex superiori loco. *Pilate was very sure to omit none of the requisite formalities, so fearful was he of compromising himself with the superior authority from whom he held his own office. This dread of the Roman Governor is well illustrated by the words of the Jews: « If thou let this man go, thou art not Cæsar's friend. » If Pilate is ready to abandon an innocent man for political reasons, still more cause is there for him to observe in the most minute particulars all the petty rules of Roman legal procedure. The Victim comes forth from the Judgment Hall with wounds still bleeding, the blue weals left by the scourging are still visible, His knees and elbows are grazed through many a fall, and his wrists, tightly bound with ropes and chains, are black and swollen with congested blood. Jesus is still wearing the scarlet robe which had been put upon Him in mockery, and the woollen stuff sticks to the wounds on His shoulders, which are all torn and bleeding from the terrible scourging to which He has been subjected. Presently, when His own garments are returned to the divine Victim, the tearing off of this « scarlet robe » will open all the wounds afresh and His blood will flow copiously yet again. It is now half past eleven, or, according to Jewish time, to quote the words of Saint John, « near the sixth hour », and the agony of the Saviour was not yet nearly over, indeed, it was now to become more terrible every moment.*



Bird's-eye-View of the Forum. J.-J. T.

Bird's-eye view of the Forum

The accompanying engraving gives an impression of a wider open space than that of the Forum, and this fact must be borne in mind in reading the following notes. The large buildings in brown stone in the background are the lower portion of the massive Antonia Citadel. In it, as is well known, were situated the Prætorium and the Palace of the Governor, Pontius Pilate; whilst the loggia from which he looked down as he stood beside Jesus and cried Ecce homo! *can be clearly seen and is to be identified by the red carpet hanging from it. Skirting along the Palace is the narrow street already referred to, leading from the Tyropœon to the Sheep-Gate. Beyond this street and opposite to the Gateway of the Palace is the narrow entrance to the public square or Forum, with a portico consisting of three columns, an architectural feature much in vogue at Jerusalem, and the tradition of which has been preserved by the Mussulmans, a fact illustrated in various examples still to be seen in the Haram. On the left of this portico a few steps lead up to the Guard-house, in which were stationed the Roman soldiers whose business it was, under the orders of the Governor, to watch over the country, nip in the bud any incipient revolt, and restore order in case of disturbance. The precaution was very far from needless, for it is a notorious fact that risings were of very frequent occurrence, especially at the great Jewish festivals. It was in the inner court of the Guard-house that, as we have already said, the crowning with thorns probably took place. In front of the portico and on the left of the Guard-house is the column at which Jesus was scourged, still all red with His blood. On the other side, that is to say on the right, is the Gabbatha or Lithostrotos to which Pilate repaired*



Pilate pronounces Judgment from the Gabbatha. J. J. T.

to announce the condemnation of Jesus. The Master is accompanied by the two thieves bearing their crosses; His own cross is already being prepared behind Him, whilst lying near it is the bundle of His clothes shortly to be restored to Him. The Forum is filled with the Roman soldiers forming the escort of the prisoners and with the chief Jews accompanying the Victim, some on horseback, some riding donkeys, and others on foot. Here and there are posted Roman sentinels to keep back the crowd. The flat roofs of the neighbouring houses, belonging to the Bethesda quarter, are covered with spectators. Farther to the right, at one corner of the Forum, a slope leads down to the so-called Ecce homo *Arch, which marks the limit of the property belonging to the Governor's Palace. The town stretches far away on the left, dominated by the Sion quarter, which is reached by crossing the lower town known as the Akra quarter and the Tyropœon valley.*

Pilate pronounces Judgment from the Gabbatha

Saint John — Chap. 19, v. 13

PILATUS autem quum audisset hos sermones, adduxit foras Jesum, et sedit pro tribunali in loco, qui dicitur Lithostrotos, Hebraice autem Gabbatha.

WHEN Pilate therefore heard that saying, he brought Jesus forth and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

The meaning of the two words Gabbatha *and* Lithostrotos, *which are used to designate the spot from which Judgment was pronounced, is not the same, for Gabbatha signifies an elevated place or platform, whereas Lithostrotos means paved with mosaics or tiles.*

The Title on the Cross

Saint John – Chap. 19

SCRIPSIT autem et titulum Pilatus, et posuit super crucem. Erat autem scriptum : Jesus Nazarenus rex Judæorum.

20. Hunc ergo titulum multi Judæorum legerunt, quia prope civitatem erat locus, ubi crucifixus est Jesus; et erat scriptum Hebraice, Græce et Latine.

21. Dicebant ergo Pilato pontifices Judæorum : Noli scribere : Rex Judæorum; sed quia ipse dixit : Rex sum Judæorum.

22. Respondit Pilatus : Quod scripsi, scripsi.

AND Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20. This title then read many of the Jews : for the place where Jesus was crucified was nigh to the city : and it was written in Hebrew, *and* Greek, *and* Latin.

21. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22. Pilate answered, What I have written I have written.

An important fragment of the title which was placed above the Saviour on the Cross is preserved in the Church of Santa Croce de Gerusalemme at Rome. It was repeated three times, the top line being written in Hebrew, the middle line in Greek and the bottom line in Latin; each sentence signifying exactly the same thing : Jesus of Nazareth the King of the Jews. *As is well known, the Hebrew characters are read from right to left and the whole superscription was in red ink on a white ground. Such tablets as that employed in this instance were called* tituli *or* tabulæ, *which illustrates the fact that it was customary to write sentences of condemnation and laws on white tablets. The circlet of twisted rushes seen in our illustration was that forming the foundation of the crown of thorns, and is now preserved in the Cathedral of Notre Dame at Paris; it was, as we have already said, brought from the East by Saint Louis, who obtained it from the Byzantine Emperor then on the throne. The thorns which accompanied this wreath are now distributed in various sanctuaries and abbeys. The round-*



The Title on the Cross. J.-J. T.

headed nail shewn in the drawing is the one now to be seen in Rome, in the same church as the tablet on which the title is written. There is no doubt that it was one of those which pierced the hands of the Saviour; the other nails preserved are really forged of ordinary iron and only fragments of the true nails of the cross are imbedded in the unsanctified metal. The story goes that Saint Helena threw one of the true nails into the Adriatic to calm a tempest, that she put another into the bit (still preserved at Montpellier) of Constantine's horse and another into his helmet. The last-named nail is said to have been transferred later to the Iron Crown of the Empire, which is now at Milan. It is possible, however, that some of the nails venerated as sacred relics were those which fastened the cross itself together, upheld the support for the feet or kept the superscription in its place. Nine can certainly be identified, and this number corresponds with the nine sanctuaries each of which claims the privilege of possessing one of these precious relics. As will be seen further on, I have supposed that the body of the Saviour was supported on the cross by cords passing under the armpits and round the waist. If some such precaution had not been taken the whole weight of the body would have been thrown upon the hands and the Victim could not possibly have retained a perpendicular position, but would have fallen forwards, dragging forcibly upon the nails which kept the hands outstretched. The early Fathers of the Church do, in fact, speak of cords and some even say chains, but neither are ever mentioned amongst the sacred relics of the Passion which have been preserved to us and they were most likely taken away or lost at the very first; indeed, had they been left with the débris amongst which the true cross lay for three hundred years, they must have succumbed to the action of time.



« And they put his own raiment on him. » J.-J. T.

And they put his own raiment on him

Saint Matthew – Chap. 27, v. 31

Et postquam illuserunt ei, exuerunt eum chlamyde, et induerunt eum vestimentis ejus, et duxerunt eum, ut crucifigerent.

And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

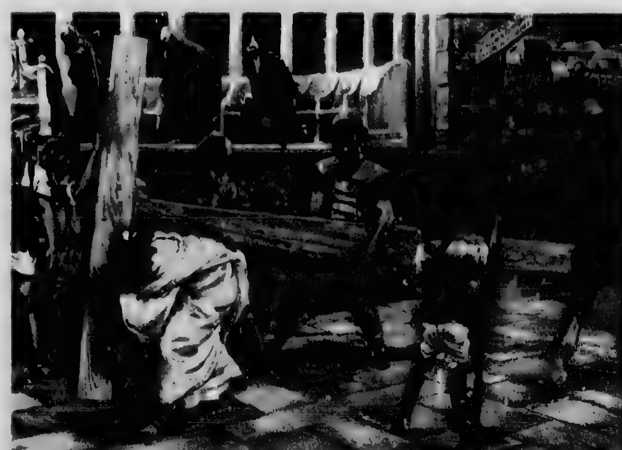
Pilate and his assistants had now left the Gabbatha; the scarlet military cloak in which the Master had been put to derision is taken off His shoulders; the blood flows afresh as the wounds are re-opened and the crown of thorns is torn from the Victim's brow, in order to pass over His head the seamless vesture for which lots will be cast on Calvary. The Saviour's white robe is then restored to Him, together probably with His sash, sandals and lastly His cloak. According to tradition, certain pious believers had taken charge of the garments of the Master when they were taken off after the ill-treatment He had received in the house of Caiaphas. There had been time to have them cleaned and mended. We are, we think, justified in supposing that all through His Passion Jesus was allowed to retain the under-garment of linen which Jews then wore about the loins next the skin and which was fashioned something like the under drawers of the present day. If so, He was never perfectly naked even on Calvary, but I feel bound to add that few agree with me on this point. There is, in fact, a tradition to the effect that when Jesus was stripped before the crucifixion His modesty was saved from being put to the blush by the charity of one of the Holy Women standing by. Nothing, however, confirms this touching story, which is probably after all only a pious fiction, and it is infinitely more likely that Jesus wore the light garment referred to above until the end.

Christ bearing His Cross

Saint John — Chap. 19, v. 17

ET bajulans sibi crucem exivit in eum qui dicitur Calvariæ locum, Hebraice autem Golgotha.

AND he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha.


Christ bearing His Cross. J.-J. T.

Crucifixion, as is well known, is a very ancient mode of execution, and the form of the cross varied greatly. It seems to have been at first a mere stake to which the condemned was either bound or nailed, modified later by the addition of a transverse beam or branch. The name of the cross was determined by the way in which this transverse piece of wood was fastened on. If it sloped much, it was called a crux decussata, *literally, an oblique cross. This was the form now called Saint Andrew's Cross, and it resembled the Greek letter X. If the second branch or beam was placed*

across the top of the main stake the cross became a crux commissa, *now often called Saint Anthony's cross, but when the central beam rose somewhat above the transverse one it formed a* Crux immissa, *which is now known by the name of the Latin cross. To which of these three types the Cross on which Jesus suffered belonged it is difficult to determine. It certainly was not that now known as Saint Andrew's; but with regard to the other two forms choice is difficult. Many authorities consider it certain that the Latin form was used, relying upon the way in which the early Fathers of the Church speak of it, comparing it to the Roman standard, to a man swimming, to a bird in flight, to the four cardinal points, to Moses praying with outstretched arms, all expressions which may be said justly to apply to the traditional form. Still, this does not really prove anything finally, for figures of rhetoric and popular similes are never particularly exact. Something far more precise in the way of evidence is needed. Moreover, it must be observed that whatever was the form of the cross when it was laid upon the shoulders of Jesus and He was compelled to carry it, it must necessarily have been converted into a* Crux immissa *by the addition of the tablet bearing the superscription which so enraged the Jews. As for the examples of Early Christian art which have come down to us, neither do they prove anything finally, for sometimes the Latin cross and sometimes that forming the Greek letter T is introduced.*



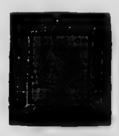
Friday evening. J.-J. T.



The Via Dolorosa. J.-J. T.

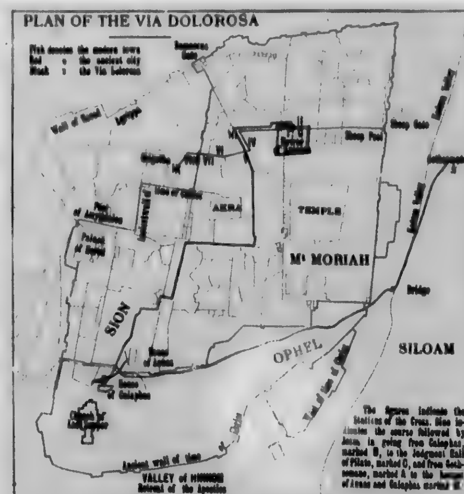
We may here recall to the memory of our readers a very ancient caricature which was found at Rome, beneath the western corner of the Forum and which bears the blasphemous inscription: « Alexamenos worships God », representing a man with the head of an ass fastened to a cross. Now the cross in this instance is of the kind known as the jointed or the Crux commissa, *forming the Greek letter Tau with a small crosspiece for the feet, and at the top, above the large transverse beam, but not quite in the middle, a scroll with the inscription quoted above.*

The hour of noon is now come.



The Via Dolorosa

Jesus was now led away to be crucified and began to tread that Via Crucis *or Way of the Cross with its many stages, which were to prove so full of fresh suffering to the already exhausted Saviour. Since the evening before He had had but a few minutes of rest, and what rest must that have been after all the humiliations and agony to which He had been subjected! It was very evident that He would not be able to reach Calvary without sinking by the way, but what did that matter? His enemies would make Him carry His cross all the same. It was, in fact, customary for the condemned himself to carry the instrument of his execution, and the Jews would never have sanctioned sparing their Victim this last culminating agony and humiliation. For the rest, we know that Pilate, good Roman though he was, was punctilious in his observance of every tradition of the Prætorium, however petty and trivial. The march of the melancholy procession commenced, a centurion on horseback leading the way, to whom had been confided the superintendence of the execution. This was the official to whom Tacitus gave the title of the* exactor mortis, *or death overseer, whilst Seneca calls him the* centurio supplicio præpositus, *which may be translated, The centurion who presided at executions. This officer was succeeded by a herald bearing a scroll or tablet on which was written the crime for which sentence had been pronounced. The herald shouted out this condemnation at the top of his voice. Behind him came the* cruciarius, *the divine Saviour, painfully dragging the heavy cross, with the executioners near by whose task it would soon be to bind Him to it and watch beneath it till death put an end to His sufferings. A double row of soldiers kept the way clear, for the crowd was great and there was a possibility that the people might be moved to compassion at the sight of the patient Sufferer and attempt to rescue Him. Every one knew, Pilate himself included, that Jesus had been made the Victim of a few jealous and envious enemies, and that the consent of the populace to His condemnation had only been obtained by surprise. There would, therefore, have been nothing surprising if a reaction had taken place; the friends of Jesus, the Holy Women especially, were very sure to have worked hard to bring it about. As I said before, every possible precaution was therefore taken. Behind the procession escorting the Saviour, in which were included the two thieves also bearing their crosses, came a crowd of the Chief Priests and other Jewish notables. As it was quite half an hour's walk to Calvary and mostly uphill, some were on horseback and others riding on asses which were much employed as beasts of burden in the East. The Via Dolorosa was to them the path of triumph and they pressed joyfully along it on their way to witness the execution of their Enemy. On leaving the Forum the procession had to pass through the archway which forms the entrance to it from the side of the town and then to follow the steep street which starts from the Sheep-Gate and leads to a level tract between it and another steep street going up in a westerly direction to the Gate of Judgment. That gate once passed the procession was not more than thirty paces from the ascent to Golgotha.*





Christ falls beneath His Cross.

J J T

Christ falls beneath His Cross

Saint Luke — Chap. 23, v. 27

SEQUEBATUR autem illum multa turba populi et mulierum.

AND there followed him a great company of people, and of women.

The street is terribly steep and the big stones with which it is paved are slippery, so that Jesus, exhausted with fatigue, falls beneath His burden. Those in attendance on Him are in no mood to give Him any assistance, they only jeer at and insult Him, pouring out opprobrious epithets upon Him. All around, however, are crowds whose attitude is rather noisy and excited than positively hostile. « A great company of people followed him », says Saint Luke, and there was nothing surprising in the numbers which had come together, for executions always attract a concourse of people. Moreover, it was the time of the Passover and, as is well known, that festival was always attended by vast multitudes, all of whom had been from the commencement of the trial deeply interested in the fate of the Prophet about Whom there had been so much discussion. Jesus as He falls seems in my picture to be appealing to the bystanders for a little help in His need. Shall we not do well to remember that it was for us that the Saviour suffered so long ago as well as for those living at the time?



Jesus meets His mother. J.-J. T.

Jesus meets His Mother

THE meeting of Jesus with His Mother is not referred to in the Gospel narrative, but tradition is unanimous in asserting that it took place at the fourth Station of the Via Dolorosa. Mary was accompanied by Saint John, Mary Magdalene and Mary Salome, with other Holy Women, who, the Evangelists tell us, followed the Master to Calvary. It was very natural that the Mother of the Lord should have been present in the Forum at the scourging, though at a distance, and should have witnessed from afar the Ecce Homo incident; in fact, that she should have seen all that the rest of the crowd did. When the procession began to move off on its way to Golgotha, Mary, who had just heard the sentence of death passed upon her Son from the Gabbatha and who had seen the cross placed upon His shoulders, tried to get near enough to Him to help Him with His burden, but it was impossible, for the narrow street was already blocked up with soldiers and the crowds accompanying the Victim. The Virgin was, therefore, compelled to take another route and, after a most careful examination of the district, we feel able to assert pretty confidently which way she went. A tradition tells us that in the angle formed by the street leading to the Sheep-Gate and the Tyropœon Valley, or Valley of the Cheese Merchants, there was a house

with court-yards and out-buildings belonging to Caiaphas, who, as we know, had his Judgment Hall in the Sion quarter. Now Saint John, as already stated above, had relations amongst the attendants of the High Priest, and it was thanks to this circumstance that he was able to go into the Judgment Hall and to secure the admittance of Saint Peter. He would thus also be able to let the Blessed Virgin and her companions pass through the courts and gardens of this house and, cutting diagonally across from one street to another, he managed for the little party of friends of the Master to arrive at the fourth Station of the Cross in time to meet Jesus, without having to go up the steep ascent climbed by the procession. The locality speaks for itself in a remarkable way, and no one who has considered the matter on the spot, can fail to feel sure that the meeting between the Mother and Son took place on the spot indicated above and nowhere else. It is generally supposed that the fall of Jesus occurred at the very moment of the touching meeting. This is what Anne Catherine Emmerich says on the subject: « Then one of the executioners asked of those standing by: Who is that woman lamenting so bitterly? And some one replied: It is the Mother of the Galilean. Then the wretches loaded the unhappy Mother with insult and mockery, they pointed at her with their fingers, and one of them took the nails which were to fasten Jesus to the Cross and struck Him with them, mocking Him before the eyes of the Blessed Virgin. As for her, she gazed upon Jesus and, overwhelmed with grief, was obliged to lean against the door to save herself from falling. She was as pale as death and her lips were livid. »



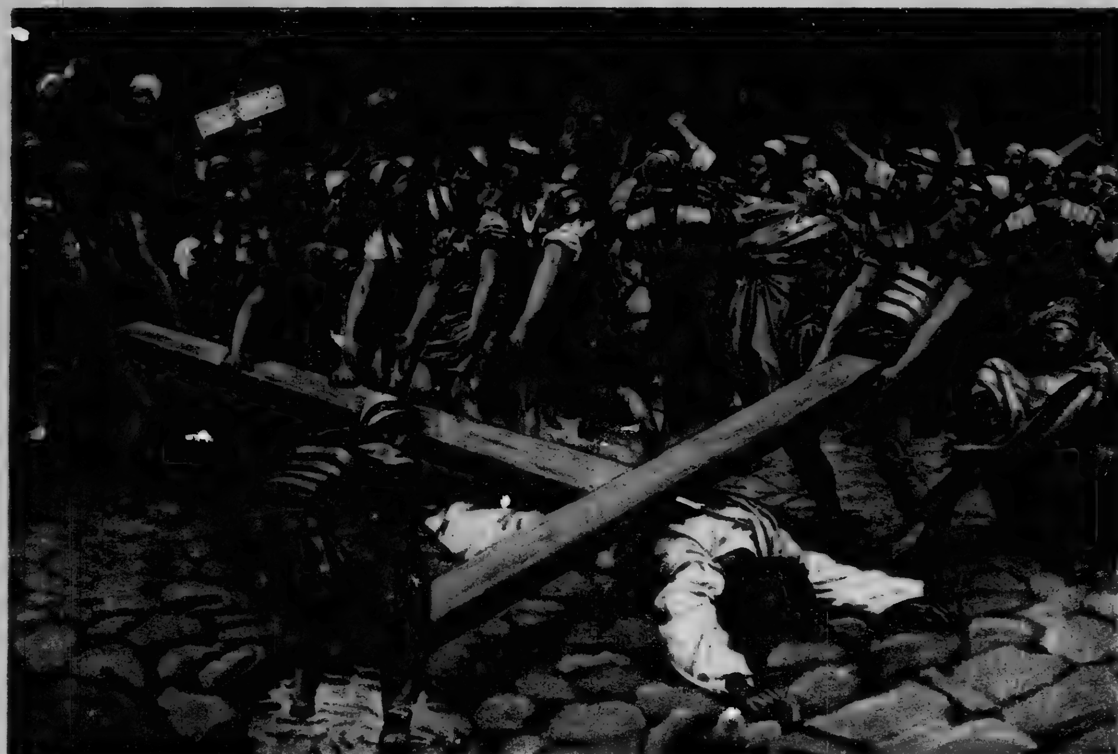
Simon of Cyrene and his two sons : Alexander and Rufus. J.-J. T.

Simon the Cyrenian compelled to bear the Cross

Saint Mark — Chap. 15, v. 21

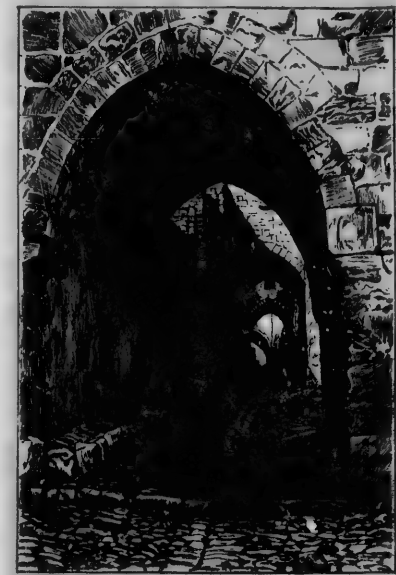
ET angariaverunt prætereuntem quempiam Simonem Cyrenæum, venientem de villa, patrem Alexandri et Rufi, ut tolleret crucem ejus.

AND they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.



SIMON OF CYRENE COMPELLED TO BEAR THE CROSS

When Jesus fell the second time, his enemies began to be uneasy. He would never, they feared, get up the ascent to Golgotha without help. They therefore resolved to let Him have a little assistance, and the man named Simon happening to be at hand, they compelled him to carry the cross. This Simon came from Cyrene, a province situated on the northern coast of Africa, where there was then a very numerous colony of Jews. It would appear that he was domiciled at Jerusalem, for the Gospel narrative says he was passing by « coming out of the country ». He was, adds Saint Mark, the father of Alexander and Rufus, which proves that all three were known to the Evangelists at the time of the compilation of the sacred text. It is, in fact, supposed that these sons of Simon, Alexander and Rufus, were converted to Christianity later and became deacons of the early Church. In the Epistle of Saint Paul to the Romans occur the words: « Salute Rufus chosen in the Lord », and the Roman martyrology includes Simon of Cyrene amongst the Saints. Some even say that he became Bishop of Bostra in the Syrian Desert, and that he was burnt to death by the heathen authorities. Critics and commentators eagerly discuss the question of whether he was or was not a Jew. Certain indications sanction the belief that he owned a small farm near Jerusalem, and there also seems reason to suppose that he was identical with Simon the tanner mentioned in the Acts of the Apostles, who certainly was a Jew. On the other hand, it seems a most extraordinary thing for a Jew to be compelled to bear a burden of any kind at the time of a great festival. The question must, therefore, remain undecided for the present, but the assertion that Simon was of Cyrene does not really affect the matter at issue, for, as already mentioned above, there were many Jews in that province. Another point in dispute is whether the Cyrenian carried the Cross the rest of the way alone or whether he merely shared the burden with the Master. The Gospel narrative would appear to favour the former interpretation of the incident, but it might also be taken to mean the latter which was the most prevalent belief amongst the early Christians, and as a result was generally adopted by painters. We think, therefore, that we are fairly justified in assuming that Jesus bore the upper part of the Cross with the transverse beam and that Simon merely upheld the long heavy central beam, the dragging weight of which added so greatly to the burden of the Victim. Another very natural suggestion has been made and that is that we owe to Simon and his two sons the account of all that passed until the arrival of the Master at Calvary. As a matter of fact, they were of course able to see and hear everything; they were indeed the only witnesses who could do so, for none of the Apostles were near; Saint John, the Blessed Virgin, and the other Holy Women were unable to follow Jesus except afar off, on account of the crowds and the narrowness of the streets. They did not all meet again until they got to Calvary itself.



The Via Dolorosa. J.-J. T.

Saint Veronica

Jesus is still painfully toiling up the long narrow street skirting along one of the inner walls of the town and leading up to Calvary. The higher He climbs the more slowly He goes. He is panting for breath beneath His load, in spite of the help of the Cyrenian. From time to time He is compelled to pause, altogether overwhelmed with fatigue and exhausted from the loss of so much blood. Tradition now intervenes with a touching story of how a lady of Jerusalem, a great lady connected with many of the chief Jewish families and, moreover, secretly in intimate relations with the family and friends of Jesus, approached the Sufferer, eager to do something to console Him. According to some accounts, her name was Berenice, but Anne Catherine Emmerich speaks of her as Seraphia, the wife of Sirach, a member of the Sanhedrim. Whatever her original name may have been, however, she has ever since been known in Catholic tradition by the symbolic title of Veronica, from the words vera icon, *signifying true portrait, and referring to the miracle said to have been affected by her means. Learning that the procession would pass her house, this good woman determined to seize the opportunity of shewing yet once more her reverence and compassion for the Master. She had prepared a cordial which should restore His strength, and, just as the group of which the Lord was the central Figure was passing her door, she issued from her house, which was on the left side of the street, so as to meet Him face to face. « She was veiled », says Catherine Emmerich, « and a piece of linen hung from her shoulders; a little girl of nine years old followed her, and she waited as the procession advanced towards her, holding a vessel full of wine hidden beneath her mantle. Those who were marching at the head of the procession tried in vain to drive her back. Inspired by love and by compassion she forced her way, with the child clinging to her robes, through the mob, the soldiers and the archers, till she got close to Jesus, when she flung herself on her knees before Him, offering Him the linen, saying: « Permit me to wipe the face of my Saviour. » Jesus took the linen in His left hand and applied it to His bleeding Face; He then pressed it a little between that hand and the right, which was holding the Cross, and gave it back to Seraphia, thanking her for it. She kissed what had now become a shroud, placed it under her mantle against her heart and rose from her knees. » Now Jesus,*



Saint Veronica. J.-J. T.

wishing to recompense Seraphia for this act of pious pity, had so used the linen cloth that, with the blood from His wounds which filled all the hollows of His face, His beard, His eyebrows and His nostrils, He had produced a perfect likeness of His features upon the surface of the cloth. No doubt the linen was in this case a kind of veil of very fine material such as Jewish women were in the habit of wearing on the head and shoulders. Saint Veronica treasured it up with pious reverence, handing it over later to the care of the Church, and it is now preserved and shewn to the faithful at Rome. It is only fair to add that two other Holy Faces similar to the one just described are shewn, one at Jerusalem, the other in Spain. Father Calmet is of opinion that these are impressions from the first taken, or original vera icon. Several other impressions of a similar kind are venerated in various places. At Besançon, before the Revolution, a shroud was preserved and honoured as bearing an impression of the whole body of the Lord, and at Carpentras, in the south of France, there is, I believe, yet another such shroud. As is well known, the body of Jesus was wrapt in two shrouds, each of which would, of course, retain the impression of His sacred form. « After Veronica had wiped the face of the Master », continues Catherine Emmerich, « the young girl timidly raised the vessel of wine towards Jesus, but the archers and soldiers with insulting words prevented Him from receiving that refreshment. It had been thanks only to her great boldness and to the fact that the crowd had for a moment arrested the progress of the procession that Seraphia had managed to offer the linen cloth. The Pharisees and archers, enraged at the halt and at the public homage rendered to the Saviour, now began to goad and strike Him, whilst Veronica withdrew into her house. She had scarcely re-entered her chamber and laid the linen cloth on the table, before she fainted away and the little girl fell on her knees beside her, weeping burning tears. A friend of the house found them thus, with the linen cloth unfolded, on which was impressed the remarkably life-like likeness of the bleeding face of Jesus. Terrified at what he saw, the friend restored Veronica to consciousness and shewed her the portrait of the Saviour. She fell on her knees before it crying: « Now I will forsake everything, for the Saviour has honoured me with a memorial of Him. » In the account of all this given by the clairvoyante, Anne Catherine Emmerich, other more or less probable details are given on the subject of Veronica. « She was », says this seer of visions, « a relation of John the Baptist; her father and Zacharias were cousins-german. She was at least five years older than the Virgin and was present at her marriage with Saint Joseph. She was also related to the aged Simeon and played with his sons from their earliest infancy. These sons looked, as did their father, for the coming of the Messiah, and Seraphia shared their longing. When Jesus, at the age of twelve years, was teaching in the Temple, Seraphia, who was not yet married, sent some food for Him to the house of one of the Essenes situated about a quarter of a league from the town, for He used to retire to it when not in the Temple. Later Seraphia married Sirach, who was descended from the chaste Susannah. He was a member of the great Sanhedrim, and had at first been very much opposed to Jesus. Seraphia had to suffer many things at his hands because of her devotion to the Saviour. Joseph of Arimathæa and Nicodemus converted Sirach to a better way of thinking, and he permitted his wife to follow the teachings of Jesus. »


The Holy Face. J.-J. T.

The Daughters of Jerusalem

Saint Luke – Chap. 23

SEQUEBATUR autem illum multa turba populi et mulierum, quæ plangebant et lamentabantur eum.

28. Conversus autem ad illas Jesus dixit: Filiæ Jerusalem, nolite flere super me, sed super vos ipsas flete et super filios vestros.

29. Quoniam ecce venient dies, in quibus dicent: Beatæ steriles, et ventres, qui non genuerunt, et ubera, quæ non lactaverunt.

30. Tunc incipient dicere montibus: Cadite super nos; et collibus: Operite nos.

31. Quia si in viridi ligno hæc faciunt, in arido quid fiet?

AND there followed him a great company of people, and of women, which also bewailed and lamented him.

28. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29. For, behold the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31. For if they do these things in a green tree, what shall be done in the dry?[2]



The Daughters of Jerusalem. J.-J. T.

The procession has passed through the Gate of Judgment and now halts beyond it for the coming up of the rearguard, which has been delayed by the necessity of keeping back the crowds. At the small gateway itself the pressure has become immense and the people are wedged together in dense masses; the procession itself, on the other hand, has now emerged from the narrow streets and the precautions against surprise must be redoubled, for the Governor is still anxious, there being always some fear of a revolt. The many women who have followed at a distance are now able to approach Jesus, with others who happened just then to be in the neighbourhood of the Well of Amygdalum or of Hezekiah. Their wailing and sobs add yet more to the pathos of the scene of which the exhausted and tottering Victim is the central figure. Jesus, availing Himself of the brief halt at the foot of Mount Golgotha, which He has soon to climb, turns to the weeping women and answers their compassionate outcry with a few solemn words which are His last exhortation before His death: « Weep not for me but for yourselves and for your children. » There is now but one more effort to be made, and, still with the aid of Simon of Cyrene, Jesus resumes the painful march. It is now about half past twelve.



Friday evening. J-J T.

Restoration of Calvary

AS SEEN FROM THE WALLS OF THE GATE OF JUDGMENT

WITH a view to helping the reader to form an accurate idea of the scene of the Crucifixion, which is of so much importance for all who would follow the Gospel narrative, we have done our best to give a faithful restoration of Calvary and the districts surrounding it, as they were two thousand years ago. At the present day all the sacred sites are covered over with buildings: temples, chapels, galleries, courts, domes, etc., enshrining them like relics in a reliquary, and these various structures at first sight appear very complicated and confusing, too much so, perhaps. As a matter of fact, the erection of these various works necessitated a very considerable levelling of the soil, and the slopes of the little mountain have been constantly tampered with from early Christian times until the present day. Our plans will serve to give some idea of the original appearance of the district. To begin with, here is the elevation known as Calvary or Golgotha which was, as already stated, but a few feet high. The first of these names is the Latin translation of the second, which signifies « the place of a skull » or merely a skull. What was the origin of this name it is difficult to say. Some are of opinion with Saint Jerome that it simply indicates the place where capital sentences were carried out; but in reply to this we must call attention to the fact that amongst the ancients there were no special spots set apart for executions, and, moreover, if this interpretation were correct,



Restoration of Calvary as seen from the walls of the Gate of Judgment. J.-J. T.

the word skull should be in the plural. Others suggest that the name of skull merely referred to the form of the hill, which originally more or less resembled that of a cranium, and this is the interpretation more generally received by writers of the present day, who in this respect follow Cyril of Alexandria. Lastly, according to an old legend, the hill was called the « place of a skull » because the skull of Adam, which had been preserved by Noah, was buried in it. Saint Jerome, alluding to this tradition, says: « It tickles the ears of the people, but for all that it is not true. » On the summit of Calvary can be seen the holes in which the three crosses were placed, a low wall encircling the sacred spot. In the foreground a ruin will be noticed, at the bottom of which is a pit into which the beams which had formed the instruments of the execution, that is to say, the crosses of the Saviour and of the two thieves, were thrown after the crucifixion. It was Saint Helena who in the first instance discovered them, when she was having some excavations made under the guidance of an old Jew who knew the tradition relating to the site. At the top of the slope leading down to this pit is the spot where the soldiers cast lots for the garments of Jesus, and a little lower down is the cistern to which the Master is said to have been allowed to retire whilst the cross was got ready for His execution. Beyond Golgotha, on the slope to the right, can be seen the entrance to the Garden of Joseph of Arimathæa, surrounded by a low wall, above which is seen the top of the Holy Sepulchre, whilst in the background rises the Palace of Herod, with its towers standing out against the landscape between Jerusalem and Bethlehem.

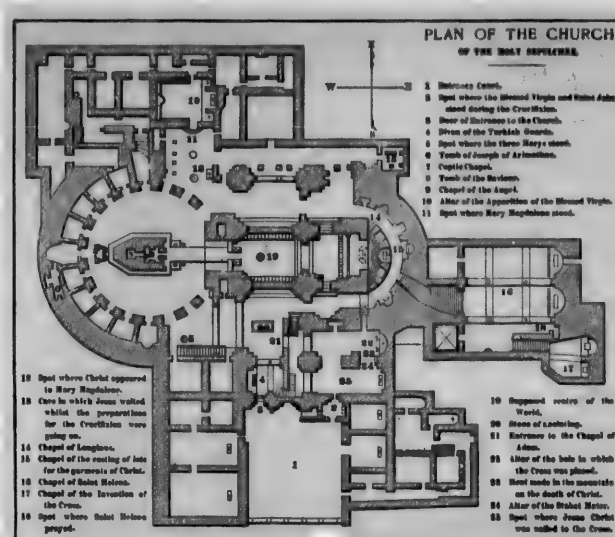


Calvary as seen from the walls of Herod's Palace. J.-J. T.

Calvary as seen from the walls of Herod's Palace

In this restoration the three holes in which the crosses were placed can be seen again in their little enclosure, whilst behind them are the walls of the town and the Gate of Judgment. In the distance, beyond the massive buildings of the Temple and the Antonia Tower, rises the Mount of Olives with Mount Scopus on the left, where Titus encamped when he besieged Jerusalem. Below the summit of Calvary is the cave named after Melchizedek. According to the legend quoted above relating to the skull of Adam, that skull was placed in this cave by Shem, who received it from Noah as a special privilege, on account of his having been the founder of the favoured race which was to give birth to the Messiah. And Shem, actuated by prophetic insight, deposited the skull on the very spot on which he knew that the Messiah was to die, and, continues the legend, when the Saviour died and the rocks were rent in twain, the blood which flowed from the cross ran down through the fissures of the cave till some of it reached the skull and washed away the sins of the first man. The words of Saint Paul (in Ephesians, ch. v, verse 14): «Awake thou that sleepest, and arise from the dead, and Christ shall give thee light» are by some critics supposed to refer to this incident. Hence Saint Ambrose, commenting on the Gospel of Saint Luke, teaches that Christ was crucified on Golgotha because it was fitting that the life which we should receive through the Redeemer should begin where he through whom death first entered the world was buried. It is necessary to add, however, that the Doctors of the Church never gave any serious credit to this quaint legend, which was, moreover, rendered still more incredible from the childish details added to it from time to time. If the early Christian writers did sometimes turn it to account, it was only out of condescension to the popular belief, and they have generally, even then, referred to it in a doubtful kind of way. In the

thirteenth century Saint Thomas Aquinas quotes the legend only to refute it as altogether untrue, and he confirms what was said on the subject by Saint Jerome. He adds that it is but a clumsy invention, for, on his part, he fails to see the special significance of the presence of the skull on Golgotha, which is the foundation of the story, pointing out that if the blood of Christ did flow on to the skull of Adam, that could only be looked upon as a sign of the personal salvation of the first man, but that if, as is more generally supposed, that blood flowed into the common sepulchre of those who had suffered death on this place of execution, the symbol at once assumes a far higher signification, in that it shadows forth the salvation of the whole human race and the rescue from eternal damnation brought about by the death of Christ upon the Cross.



In front of the cave is a flat stone called the Stone of Anointing, on which the body of Jesus was placed after the deposition from the Cross, to be washed and anointed with spices. Nearer to the spectator is another flat stone of considerable size, on which it is said some of the Holy Women stood at the beginning of the crucifixion. Later, the Blessed Virgin, with Mary Magdalene and Mary Salome, approached the platform of Calvary on the right, to look on from thence at the execution. On the left can still be seen the wall of the Garden of Joseph of Arimathæa, which is partly hewn out of the living rock. Still farther to the left is a suburb of Jerusalem with its numerous houses. This is what happened to the spot here depicted after the death of Christ, and which explains how it came about that Calvary is now within the walls of Jerusalem. Titus having destroyed the city, it was rebuilt by degrees, and at the time of the revolt of Bar-Cocheba there were a very great many Jews in the town. Hadrian was compelled to besiege it yet again; it was once more converted into a ruin, and Tyrannus Rufus, then Governor of Judæa, was ordered to pass the plough over the site where the Temple had once been, to mark the fact that unless by express order of the Roman senate the spot should never again be built upon. At the same time Hadrian forbade the Jews under pain of death to return to Jerusalem, and he established in the once Jewish city a Roman colony, which he called Ælia Capitolina. The new town was not, however, built on exactly the same site as the old had been, but extended farther to the north, so that the site of Calvary became almost the centre of Ælia Capitolina, and has remained in that position until the present day. The site was, in fact, determined beyond a doubt twelve years after the death of Christ by the building of an enclosure wall by Herod Agrippa.

Certain scholars have of late years contested on topographical grounds the authenticity of Golgotha, that is to say, of the site hitherto recognized as that of Golgotha, and they have made a great fuss about their pretended discovery. Their assertions can, however, be triumphantly overthrown, and there is absolutely no doubt that the Golgotha we know was the scene of the death of the Saviour. Authors who recognize it as the usual place of execution with the Jews, remark with good reason what a change was wrought in the fate of the little mountain by the crucifixion of Christ on it. Instead of an isolated, insignificant spot, it has become, so to speak, the centre of the universe; instead of a cursed place, it has become the focus of the veneration and adoration of the whole human race. For, to quote from the celebrated hymn writer Sedulius, Christ has clothed suffering with honour and has rendered even torments blessed :



Pœnam vestivit honore;
Ipsaque sanctificans in se tormenta beavit.

With a view to enabling our readers to understand what Calvary was like in the time of Our Saviour we have given a plan of the ancient Golgotha and also one of the buildings now occupying the site of the scene of the Crucifixion. A comparison between the two cannot fail to throw some light upon the identification of the various features of the sacred spot, for, as Lamartine has justly remarked (Voyage en Orient, vol. I, page 434), *« the Holy Sepulchre and Calvary are confounded together and as it were merged in the vast labyrinth of domes, buildings and streets environing them », and it is equally difficult to determine the exact site of Calvary and that of the Holy Sepulchre, which, in spite of the impression given by the Gospel narrative, must have been upon an isolated hill outside the walls and not in the centre of Jerusalem.*

The Procession arriving at Calvary

Saint Mark — Chap. 15, v. 22

Et perducunt illum in Golgotha locum, quod est interpretatum Calvariæ locus.

And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.



The Procession arriving at Calvary. J.-J. T.

Many paths led up the slopes of Calvary, and Jesus is compelled to take the shortest, which is also the steepest. Simon the Cyrenian, with his two sons, Alexander and Rufus, at a little distance behind, come to help Him to rise as He falls for the last few times. The thieves follow Him, each bearing the upper portion of his own cross, called in Latin the patibulum, *which, according to Plautus, condemned criminals were compelled to carry all round the town before their execution. The assistants bring up the rear laden with everything which will be required for the erection of the crosses and for the carrying out of all the legal formalities; one has the nails, hammers and ropes, another the vinegar and the wine mixed with myrrh, etc. The Pharisees and the Chief Priests, mounted on horses or asses, take an easier path, which makes more of a détour, to reach the platform of Golgotha, where they look forward to gloating on all the terrible details of the execution. On the left can be seen the wall enclosing the Garden of Joseph of Arimathæa in which is a sepulchre hewn out of the living rock, where Jesus was soon to be buried.*

In Palestine the grass, continually browsed on as it is by sheep and goats, is cropped extremely short, and, after the rains of the winter and the spring, it resembles a very closely-woven carpet which disappears altogether during the first dry weeks of summer.



The Holy Women look on from afar. J.-J. T.

The Holy Women look on from afar

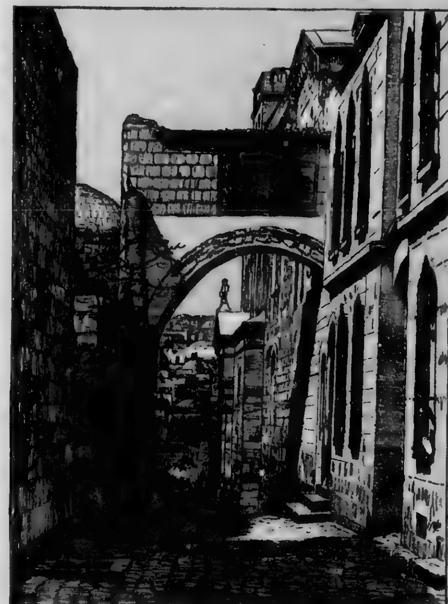
Saint Luke — Chap. 23, v. 49

STABANT autem omnes noti ejus a longe, et mulieres, quæ secutæ eum erant a Galilæa, hæc videntes.

AND all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

The crowd had now been driven away from the scene of the approaching Crucifixion by the soldiers on guard. The Cross was being made ready and had assumed its final form by the addition of the title set up above it, which had been carried thus far by the herald. The enemies of Jesus tried to cause a tumult on account of the tenour of this description: « Jesus

of Nazareth the King of the Jews. » *They understood well enough that Pilate, in inscribing such a title as this, intended to mock them by a covert allusion to their dependence on Rome, and they had tried to make him alter it by saying* « *Write not the King of the Jews; but that he said : I am the King of the Jews* »; *to which Pilate had replied haughtily enough :* « *What I have written, I have written.* » *The holes for the nails were made beforehand by piercing the wood so as to save trouble at the end. The nails were, in fact, used like pegs, and of course preliminary measurements had to be taken, which occupied a good deal of time. Whilst the men whose duty it was to prepare the Cross were going to and fro, a cordon of sentinels, chosen from amongst the Roman soldiers, surrounded the little hill. According to certain traditions which have come down to us the legion then on duty at Jerusalem consisted of men from Switzerland and Gaul. They dispersed the spectators and kept them at a distance, so that Mary the Mother of Jesus and the other Holy Women were not able to approach near to Jesus. Amongst the Holy Women were Mary, the wife of Cleophas and sister of the Blessed Virgin; the mother of James the Less and of John Salome with Mary Magdalene. From the distance they could only see the general stir of preparation for the execution; but no doubt Saint John, who, as already stated, could circulate freely amongst the authorities, came to them now and then with the news of such details as he observed. The spot where the Holy Women are supposed to have waited is indicated in the Church of the Holy Sepulchre by an iron grating. According to tradition, it was not until Jesus was laid upon the Cross and the first moans were wrung from Him by the anguish caused by the driving of the nails into His hands, that the loving watchers, unable any longer to refrain themselves, forced their way on to Mount Calvary, the sentinels letting the Mother of the condemned Victim pass, and with her her immediate attendants. They are said to have taken up their stand at the edge of the platform, on a spot overlooking the rock above a natural excavation which had there been hollowed out. Later, Saint Helena, when she was superintending the preparation on Calvary of the site for the Church of the Holy Sepulchre, raised that portion of the ground which overlooked the scene of the Crucifixion. The actual spot where the Virgin had stood was, however, venerated and indicated by a commemorative chapel. Even now, two thousand years afterwards, we regret the changes made in the sacred sites by Saint Helena, but, at the time, no one gave any special care to the preservation intact of spots which have since become so celebrated. The Empress and her contemporaries were content if they marked the scene of any great event,*



Part of the ancient Arch known as that of Ecce Homo. J.-J. T.



An Armenian. J.-J. T.

and, that point secured, the architects levelled or shored up the ground and built over it at their leisure. Porticoes rose up on every side, ornate basilicas enclosed, with the columns upholding their roofs, the venerated sites always, alas, at the expense of the original appearance of those sites. The Mussulmans, on the other hand, have set us Christians an example we should have done well to follow in their Es-Sakhra Mosque, built on the site of an ancient temple, for in it we see to our surprise a great rough unhewn rock in exactly the same condition as it was in the time of Abraham, enshrined within one of the richest Mahommedan places of worship in the world. The columns of the porphyry known as verd-antique come from the old Temple; they uphold a cupola adorned with mosaics in various shades of greenish blue and the whole sanctuary serves as a reliquary to this rude and primitive mass of rock, producing an effect of transcendant vitality. There is nothing in the least resembling this in the Church of the Holy Sepulchre; everything is overladen and disguised by marble slabs, bas-reliefs and ornaments in gold repoussé work, which dazzle and bewilder the spectator. In spite of all this, however, the church is very impressive, and the memory of all that took place where it stands pierces, so to speak, through the marble and the gilding, and touches the believer to the heart.



Friday evening. J.-J. T.

What we have said with regard to the spot where the Virgin Mother prayed applies with equal force to the tomb which received the body of the Saviour. Originally it was hewn in the living rock, so that it was subterranean and was backed by a mass of rock which has since disappeared. Of the actual sepulchre nothing has been preserved but the stone trough in which the body was laid and part of the partition which formed the two chambers of the tomb with their contiguous entrances. This partition is faced with marble and is about 5 feet high. The actual tomb was cut away and replaced by a little monument in a court, which court gradually grew into a covered-in basilica. As a matter of course the same fate befell Golgotha itself: it was cut about and levelled; the slopes were done away with and it was covered over by yet another monument, which was eventually joined on to the Church of the Holy Sepulchre. At the same time all the sites indicated by tradition as worthy of the veneration of Christians were covered over and protected. The well or cistern in which the crosses were found became a special chapel, and the vast agglomeration of monuments grew in the time of Saint Helena into a magnificent temple. After it had been burnt by Chosroes and the Persians it was rebuilt and gradually added to. The Moslems really did the Church of the Holy Sepulchre very little harm, and, though the Crusaders added various buildings, they did not change in any way the actual character of the venerated sanctuaries on the sacred sites, for they have remained much the same since their restoration. All that was done when the domes of the buildings were burnt was to replace them with others, more or less in harmony with the taste of the day, so that at present this vast church is made up of the most diverse elements: lofty domes alternating with low cupolas, small chapels, dark passages, mysterious-looking staircases, gloomy crypts, nooks and corners dimly lit up by burning tapers; sanctuaries one blaze of decoration, all massed together and jostling each other in a manner so extraordinary, yet so wonderfully effective, that they make an indelible impression upon the mind of the pilgrims whose privilege it is to visit them.



The Disciples watch from afar. J.-J. T.

The Disciples watch from afar

Saint Luke – Chap. 23, v. 49

STABANT autem omnes noti ejus a longe, et mulieres, quæ secutæ eum erant a Galilæa, hæc videntes.

AND all his acquaintance and the women that followed him from Galilee stood afar off beholding these things.

The time wears on, the hours of this fateful Friday pass slowly by, in suffering for Jesus, in anxiety for His disciples. After their first moment of terror they have come forth from their hiding place in the tombs of Hinnom. They climb up the Valley of Gihon and cautiously advance under cover of the walls of Herod's Palace and can see the crowd surrounding Golgotha. Step by step they creep along, deeply moved by what they rightly imagine to be going on. By skirting along the height on the north-west of the town, they can look on from a distance at the gradual development of the mighty drama of the Cross.

J.-J. T.

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Jesus taken from the old Cistern. J.-J. T.

Jesus taken from the old Cistern

ACCORDING *to an old Greek tradition, this is what happened between the arrival at Calvary and the Crucifixion on a certain spot now enclosed within the Church of the Holy Sepulchre and there venerated by the Christian believer. Some of the escort of the Saviour were engaged in preparing the wood for the Cross, whilst others put the pieces together and placed in the right position the cord for raising the instrument of death when the Victim should be bound to it. Whilst all this was going on in the very restricted space at the disposal of the executioners, it was only natural that the guards should have cleared the ground as much as possible and have put the prisoners out of the way for the time being. Jesus, says the tradition referred to above, was therefore removed to an old excavation in the rock, rather like the cistern of a well, situated a few paces off, on the north-west of the platform of*

Calvary. The archers pushed Him roughly along making Him fall on His knees more than once in the short distance, and then flinging Him into the cave all bleeding and bruised. There His feet were passed through two holes in a stone and fastened together with a chain, and thus bound the Sufferer was left in the pit with a guard on watch. The two thieves, still bound to the cross-beams of their respective crosses, had to lie on the ground, for in that position they were less likely to be able to make any attempt at escape. The preparations meanwhile went briskly forward, and, when they were on the point of completion, the soldiers went to fetch the chief Victim and drew Him forth from the pit to lead Him to the platform of Golgotha. « As He took the last few painful steps to what was to be the scene of His Crucifixion, » says Anne Catherine Emmerich, « the archers never ceased to rain blows and outrages upon Him. The people standing by and seeing what was going on, also insulted Him, whilst the Roman soldiers, cold and indifferent as was their custom, contented themselves with merely maintaining order. »



A typical Jew of Jerusalem. J.-J. T.

Notes on the Sacrifices in the Temple

At the very moment when the supreme sacrifice of the God-Man was being consummated on Golgotha, that of the Paschal Lamb at the Feast of the Passover was also being offered up in the ancient Temple. The ceremony was more than usually imposing, for countless pilgrims, divided into groups, had come up for it and took part in it in succession, whilst crowds of Priests and Levites were engaged in the actual services. It was at three o'clock in the afternoon that the ceremony of the Paschal Sacrifice began with the pronouncing of the benediction of Numbers VI, verses 24, 25 and 26: « The Lord bless thee and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace. » A Priest repeated, or rather chanted it, from a little platform between the Court of the Priests and the space free to all; after which a blast of trumpets rang out as the signal for the commencement of the ceremony. The whole service was conducted with the greatest order and precision, every precaution being necessary in dealing with so vast a concourse of worshippers as gathered at that time for the keeping of the Passover. The numbers already given above will be remembered; they amounted to more than one million of the faithful. The various tribes were ranged in due order of succession and defiled through the Temple one after the other. The men in charge of the victims for sacrifice advanced two by two with the doomed lamb hanging from a stick carried between them. Each had a knife in his waistband with which to kill and flay the offering. The Priests meanwhile held themselves ready for the reception of



An Armenian. J.-J. T.

the sacrifice in their ceremonial robes, that is to say, in white garments with long embroidered sashes, the ends flung over their shoulders, whilst their heads were covered with a turban and their feet were bare. As we know, the Altar was a long block of masonry made up of unhewn stones, which had never been touched with any tool or instrument of iron and which contrasted strangely with the splendour of the decorations of the domes and porticoes. A slope without steps led up to the Altar, and the Priest, after ascending this slope, walked on turning to the left to the two basins of silver pierced with holes. It was here that the libations of wine were poured out, and not far from it was a little channel which had been hollowed out in the soil. According to the Talmud, the sons of the Priests slid down this channel once every seventy years and carefully collected the dregs of the wine, which remained encrusted on the walls of the channel like bunches of dried figs. This vinous deposit was treated with the same reverence as the original offerings of wine and was scrupulously burnt. On the ground near the slope leading up to the Altar were two tables, one of marble and one of silver. On the former were placed the victims to be prepared for burning, whilst on the latter were ranged the various utensils and vessels of gold used in the service of the Temple. On the north side of the Altar had been set up eight small pillars connected by beams of cedar wood, and in each of these beams were three rows of hooks to which the victims to be flayed were suspended. These victims were so numerous that the Priests and Levites stood on stools some little distance off, to avoid being literally bathed in blood. The order of procedure, to gain time and avoid confusion or tumult, was the following. We know that the Court of Israel surrounded the Court of the Priests and consisted of a kind of cloister with a balustrade reaching from column to column to keep back the crowd. As soon as this Court was filled with the first group of pilgrims the golden gates giving access to it were closed; the bolts were shot; the trumpets sounded, and the first sacrifices began. The lambs were hung on the hooks in the walls, columns, etc., and if they did not suffice, on rods in something of the form of a crosier which were kept steady as best could be on the shoulder. The lambs were then killed, a Levite receiving the blood of each in one of the basins of precious metal. They were flayed directly afterwards, the viscera and fat were separated, and the latter was burnt in the evening with incense in golden vessels. As for the intestines, they were replaced in the corpse of their owner, which, wrapped in its own skin, was put on to a spit of the form of a cross, made of the wood of the pomegranate, and laid upon the marble table, where it remained till it was taken thence by the Priests to be burnt upon the Altar in honour of Jehovah. During these various operations, the vessels of gold and silver, which were so rounded that they could not be put on the ground, were passed from hand to hand along the files of Priests ranged in several rows. When they reached the Priest standing by the Altar, he received the basins one by one and emptied out the blood in them, taking care not to spill a single drop, into a cavity specially prepared for its reception, where it fell with a splash, the bubbles rising to the surface. Every movement of the officiating Priest, every act, however apparently trivial, was prescribed beforehand, and was performed, in spite of the struggles of the victims, in the consecrated slaughter-house with what may be characterized as a liturgic solemnity. Absolute silence reigned amongst the worshippers in the Court of the Priests for the greater part of the long ceremony, but the Levites lifted up their voices in monotonous chants to the accompaniment of flutes, going through the succession of psalms called the great Hallel, whilst the people answered: « Alleluia », at the end of each strophe. It was essential that not a bone of any of the victims should be broken in the performance of these rites; the law was very explicit and precise on that point, and any infringement of it was punished very severely with thirty-nine stripes of the whip inflicted on the transgressor by the guardians of the Temple.



An Armenian. J.-J. T.

Jesus stripped of His Raiment

ALL is now ready; the wood of the Cross has been screwed together and made perfectly strong and firm; the ropes for raising it are in their places, the holes for the nails are bored. Time presses, not a moment must be lost! Jesus is now led forth and the stripping off of His garments begins. Of course the crown of thorns is the first thing taken off, « the vesture that is without seam » could only be removed by dragging it over the head of the Saviour. That « vesture » was soaked with the blood of the Sufferer and stuck to the unhealed wounds inflicted on Him in the scourging, so that when it was torn off much fresh suffering must have been caused by the pulling away with it of portions of lacerated flesh. The seamless garment removed, nothing was left but the short linen drawers such as are worn by all Jews. Certain critics assert that even these were taken off, so as to make the Victim drink the very dregs of shame, and that one of the Holy Women, some say the Blessed Virgin herself, came forward to offer to the Saviour a garment to cover His nudity. Yet others claim that it was a young man who arrived in the very nick of time to supply the Sufferer's need.



Jesus stripped of His Raiment. J.-J. T.

However that may be, there is little doubt that when on the Cross Jesus was girt about the loins with linen drapery. It would indeed have been a most extraordinary exception had it been otherwise in a Jewish country. Nevertheless, a certain number of the Fathers of the Church have asserted their belief in the complete nudity of the Saviour at His execution, seeing in it many beautiful mystic meanings, such as the parallel which will naturally occur to every one, between the nudity of the first man and that of the second Adam.

The Myrrh and the Gall

Saint Matthew – Chap. 27, v. 34

Et dederunt ei vinum bibere cum felle mixtum; et quum gustasset, noluit bibere.

They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

S. MARC. C. 15

23. Et dabant ei bibere myrrhatum vinum, et non accepit.

ST. MARK CH. 15

23. And they gave him to drink wine mingled with myrrh: but he received *it* not.



The Myrrh and the Gall. J.-J. T.

We will now resume our meditations on the events of the Passion, the scene of which has been transferred to Golgotha. We will explain as simply as possible the way in which we understand all that took place, premising, however, that, as already stated, the opinions we give represent our own private judgment alone and that we have no wish to force them on anyone else. Jesus, then, has been deprived of His garments. After the toilsome ascent of Calvary His body is doubtless covered with sweat. Exposed as He now is to the chill air on the summit of the hill and to the drizzling rain which is falling, He shivers with cold. The « darkness over all the land », which was to mark the hours of His dying anguish, was already heralded by a sinister gloom resulting from the gathering together of masses of cloud. He turns pale and sinks exhausted on to the Cross laid on the ground ready to receive Him. Seeing Him so weak His enemies fear that His strength will give way utterly, that He will swoon or faint, and thus retard or even prevent the execution by dying before its accomplishment. Their desire is that He should be crucified in the full possession of all His faculties, and not in an unconscious state. They want to hear His cries of anguish; they want to gaze on His features all distorted with pain; they long to see His limbs convulsed under the long drawn out torture of the Cross. They have a ready-prepared cordial at hand and they offer it to Him to drink. It consists of wine mixed with myrrh, forming a cordial intended to revive the Victim for a time and make Him keenly

alive to every pang. This was not, however, in accordance with the generally received idea of the purpose of beverages of this kind; in the opinion of the populace they were intended to mitigate the sufferings of those condemned to death, and this thought was suggested by a passage in the book of Proverbs (Chap. XXXI, verses 6 and 7): « Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more. » Amongst the Romans a drink of this kind was called sopor, *on account of its power to benumb and in some cases to deaden the senses entirely. The task of preparing this beverage was reserved to ladies of the highest rank, and it was no doubt to them that Saint Matthew referred in the present instance. There is, however, a divergence between his account and that of Saint Mark. The latter speaks very distinctly of wine mingled with myrrh, whilst the former says : « they gave him vinegar to drink mingled with gall. » We may perhaps suppose that Saint Matthew heard a bitter drink spoken of, and if so, the beverage might be taken to be composed of vinegar and myrrh, or of vinegar and some such substance as bitter apple, which, on account of its extreme bitterness, was called gall by the Jews. « When Jesus », adds the Evangelist, « had tasted thereof He would not drink »; He needed neither to dull His senses to give Himself courage nor did He want a stimulant to aid Him to rally His forces: His momentary rest had restored to Him all His strength of endurance. After the first shock was over, His blood flowed freely again, and He gave Himself up to His executioners, who flung Him brutally down upon the Cross.*



A typical Yemenite of Jerusalem. J.-J. T.

The first Nail

ERAT autem hora tertia, et crucifixerunt eum.

SANCT. MARC. — C. 15, V. 25

AND it was the third hour, and they crucified him.

ST. MARK — CH. 15, V. 25

The Cross, then, is now lying upon the ground; at least that is our idea, though we must add that the fact is open to question. According to some early writers, the instrument of execution was set up in a hole in the ground to begin with, and the condemned was then hoisted on to the kind of seat already referred to, and it was not until the body was thus placed that the hands and feet were nailed to the different portions of the cross. Many later writers are of opinion that this was the mode of crucifixion employed in the case of Our Saviour, and, truth to tell, it is quite possible that it may have been so. There is, however, a tradition which gives quite a different version of the course of procedure, and this tradition we propose to follow in our rendering of the terrible scene. It was, of course, with the hands that the horribly painful operation of the nailing began; but, as there was a danger that the weight of the body would tear away the flesh, the probability is that the limbs were first bound to the cross with cords. We know from what we are told by Pliny, Xenophon, and several other early writers, that ropes were often used as well as nails. Lucian speaks in one sentence of nodes no-



An Armenian. J.-J. T.

centes, or painful knots, and of chalybem insertum manibus, or nails driven into the hands, and later, following these ancient authors, the Fathers of the Church often refer in their accounts of the execution of the Saviour to this double mode of fastening to the cross, which they looked upon as a double martyrdom. Saint Hilary speaks of the wounds made alike by the nails and the fastening with cords in the following passage: colligantum funium vincula et adactorum clavorum vulnera. It is evident that but for some such precaution the work could not have been properly done. In order to nail down the hands satisfactorily it was desirable first to bind the arms to the cross with cords; for, however patient and resigned the victim might be, the agony inflicted by the driving in of the nails must have caused spasmodic movements, which would have greatly hindered the executioners in their cruel task. It would, of course, be more than ever necessary to take this precaution when the condemned man struggled to get free, and, as this was very often the case, the practice of binding the arms to begin with naturally became universally customary. The upper part of the body was also kept in place by a whole series of ligatures, which must indeed have added in a very marked degree to the sufferings of the condemned, for, if they were drawn tight enough to be of any use in binding the victim to the instrument of death, they must have eaten into the flesh, and, by compressing the chest, have made respiration horribly painful, whilst the free circulation of the blood was also checked. It is, however, certain that what we may call this supplementary suffering inflicted on the unfortunate victim really saved him from even worse agony, and was, in the great majority of cases, actually necessary to prevent accidents, such as could easily be foreseen if these various precautions were neglected. Without these cords supporting the body by being passed under the armpits, the victim could not long have retained his position, for, on the slightest slipping of the limbs, or the first swoon of the sufferer, the knees would have bent, the head would have fallen forward and the body would have followed it, drawn out of the perpendicular by its own weight. Then the hands would have dragged away from the nails and a horrible fall would have broken the legs, which were held in position by the nail in the feet. Such skilled workmen as the executioners in the service of Pilate, accustomed for a long time to their sinister task of crucifying malefactors, were not at all likely to risk any such accident; they are very sure to have bound the Saviour securely before they drove in the nails. Jesus, then, lies extended on the Cross, the body placed in the right position for His martyrdom; one arm is bound down to begin with, the hand extended so that the palm comes over the hole already pierced in the wood. Then one of the executioners drives the point of the huge nail in with vigorous blows from his hammer. As the first blow rings out, a groan escapes the lips of the Victim, and from a little distance a cry replies to it, for Mary, the mother of the Sufferer, is standing



A typical Jew of Jerusalem. J. J. T.



Friday evening. J.-J. T.



The first Nail. J. J.

with the other Holy Women at the foot of the Mount, and she rushes forward as if to succour her divine Son. — The first nail driven home, the upper part of the body is stretched out horizontally and the second arm is made fast with ropes. Another nail is driven in, and one of the executioners flings himself astride upon the Sufferer to hold Him down. The next step is to bind the head and shoulders to the Cross, and then the legs, all quivering with anguish, are drawn down whilst the executioners put out all their strength to drive the third nail through both feet. All this time the friends of Jesus are bewailing His terrible sufferings; they cling to each other and huddle together, wild with compassion and misery, as they listen to His moans, whilst at each stroke of the hammer they shudder afresh. They have gradually approached the scene of the awful drama. They had at first been arrested at the foot of the hill, but now they have managed to advance as far as the southern corner of Calvary to a small space just at the edge of the platform of Golgotha. The crowd meanwhile has been pressing nearer; the Chief Priests and the leading Jews are close at hand, eager to witness everything; the sentinels have hard work to keep the space reserved for the execution clear of the curious crowds, and clear it must be kept if the difficult operation of the elevation of the Cross is to be successfully accomplished. — Are we to suppose that the crown of thorns was again placed on the head of Jesus at the final scene of His martyrdom? Yes; Origen, Tertullian and many other writers of antiquity have asserted the fact, and their statement has never even been called in question by any authoritative contradiction. The Gospel of Nicodemus (1, 10), moreover, tells how the executioners, who had taken off the crown of thorns in order to strip the Saviour of His garments, put it on again and also passed a cloth about His loins. Even if, however, tradition had been silent on the point there would still have been every reason to believe that the crown of thorns was upon the Victim's head at His death, for those who wrote the title on the Cross: « Jesus of Nazareth, the King of the Jews », are not likely to have failed to leave to that King of Whom they were making sport the melancholy insignia of the royal dignity.



The Nail driven into the Feet. J.-J. T

The Nail driven into the Feet

Saint Mark – Chap. 15, v. 25

ERAT autem hora tertia, et crucifixerunt eum.

AND it was the third hour, and they crucified him.

It is from the Greeks that the most ancient model of the Cross has come down to us, and its form is that of the so-called Latin cross, with the title clearly inscribed on the upper portion and a slanting line indicating the place where the feet were nailed. The way in which this form of the Cross became accepted as the true one can be readily understood. The first Apostles who went to preach in Syria, in Greece and throughout Asia Minor were, of course, assailed with questions as to the details of the life of Christ. All the smallest incidents connected with His death were of special interest, and when those who had been eye-witnesses of the execution of the God-Man were asked what was the instrument of His martyrdom, they no doubt replied by simply tracing on the ground or on some white wall of the sanctuary in which they happened to be teaching, a rough representation of the Cross. A straight line stood for the place occupied by the body of the Victim, a transverse

line shewed where the arms had been outstretched, and above it the title was indicated by a horizontal bar, the presence of which doubtless led later to the idea of what was sometimes called the Patriarchal cross, or the cross with two branches. Lastly, the sloping line at the place where the feet had been represented the piece of wood on which rested the feet of the Saviour. It was really rather difficult to manage to give the idea of this support for the feet in a design facing the spectator; a skilled draughtsman was needed for that; and the probability is that the plan adopted was simply to indicate by means of the inclined line just referred to the mode in which the feet were nailed to the Cross, and thus fix finally, as it were, the idea that line embodied. Such is the natural explanation of the Greek cross of which we are speaking. Still, we do not presume to decide a question so delicate and so long the subject of controversy in a manner so simple and off-hand as this. Many authors refuse to believe in the support for the feet, and replace it by a kind of rest in the centre of the upright beam, on which the Sufferer sat astride. At the beginning of the 2nd century Saint Justin expresses himself, in speaking of the Cross, in the following terms: « In the centre of the cross is fixed a piece of wood which projects like a horn and serves as a seat and support to those who are put to death by crucifixion ». Although the word insidere *employed by Saint Justin may be literally translated by rest or repose upon, it really signifies rather to sit upon, and this interpretation is justified yet more fully when we remember the part of the cross on which the author whom we are quoting says the piece of wood was fixed, that is to say, in the* middle. — *We mention in the title of this section of our work, and illustrate in our engraving, but one nail for the fastening of the feet to the Cross, because we ourselves are in favour of one nail only having been used: but we feel bound to add that there is absolutely no certainty on this point. Heathen authors who describe crucifixions speak, or seem to speak, of four nails, and many Christian authors do the same, though the poet Nonnus and Saint Gregory Nazianzen are notable exceptions. Certain Greek paintings which were discovered in the excavations beneath the Church of San Clemente represent the feet separated. It was not indeed until the 13th century that Cimabue, Margaritone and other Christian painters began to represent Christ as fastened to the Cross with three nails only. The reader is free to think as he will on the subject, but we cannot refrain from expressing our own regret that the laconic accounts of the Evangelists, admirable as they are, fail to give us details which believers would so gladly have known. On the subject of the Cross and the nails many suggestions have been made as to the symbolic meaning of their numerical combinations. To begin with, the Cross with its four corners might be taken to represent the Altar of Sacrifice, and the fact that these four corners did as a matter of course point to the four cardinal points of the compass, has been taken to shew forth in the clearest way the catholicity of the Christian Faith. Moreover, the victim being fastened to the Altar of Sacrifice by three nails, we get the symbolic figure three, which is the emblem of the Trinity, or the divine triangle, and, when it is combined with the number four, represented by the four corners of the Cross, we get the deeply significant number of seven, which is everywhere that signifying completed production. Lastly, the sacrifice of the divine Victim was brought about by the infliction of five deep wounds, two in the hands, two in the feet, and one in the side. This new number of five, added*



A typical Jew of Jerusalem. J.-J. T.



An Armenian. J.-J. T.

to that of the three nails and the four corners, gives a total of twelve. Now there are twelve hours in the day, twelve months in the year, and the number twelve is, therefore, that which represents the grand cycle of nature, of the eternal, ever-recurring year, and, at the same time, the work of Our Lord Jesus Christ, carried on by the twelve Apostles. By changing a single one of these figures it is very evident that the whole superstructure will be overturned, and this may possibly be the reason why the idea that only three nails were used in the Crucifixion was in the first instance adopted. If, on the other hand, we suppose that as many as four nails were employed, the total number obtained would be thirteen, a number which everywhere symbolizes defeat, death, and all their consequences. It is for our readers to decide what value they will attach to the remarks made above: those who accept them start from the principle that all numbers have their meaning, a symbolism of their own. Thus the figure one is the sign of God, of the Father, of man, of the head, of truth, etc.; the number two is the symbol of divisibility, antagonism, schism, and so on; it represents the two horns of the crescent as contrasted and opposed to the circle of the sun. The one symbolizes the good, the other the evil principle; one is God, the other is the Devil; one is above, the other below. But let us turn aside from all this mysticism and resume our subject.

The Elevation of the Cross

Saint Mark – Chap. 15, v. 25

ERAT autem hora tertia, et crucifixerunt eum.

AND it was the third hour, and they crucified him.

The elevation of the Cross with the Victim upon it was a delicate operation hedged about with more than one difficulty. The body of the Sufferer, held in place as it was by the nails in the hands and feet, was, of course, high up on the Cross, so that all the weight was concentrated above the centre, and the slightest slip on the part of those whose duty it was to set up the instrument of execution would have resulted in a horrible accident. Certain authors, indeed, adopt the opinion that the Cross was quite a short one, and, if this were so, of course the operation of elevating it would have been comparatively easier and would have as well completely changed the character of the scene. According to them, the feet of the Saviour must have been quite near to the ground, but their opinion has very little probability to support it, and it is in contradiction to most of the traditions on the subject. One of the most ancient of these traditions attributes to the Cross a length of no less than fifteen feet, whilst the cross-beam was nearly half that length. Some early writers speak of the bodies of those crucified having been devoured by dogs and wild beasts, which proves that in some cases crosses were quite low; but there is no evidence to prove that the practice of using short crosses was ever generally adopted, and our own opinion is that the Saviour's Cross was not a low one. All that we concede is that the feet of Our Lord Jesus Christ were near enough to the ground to be embraced by anyone standing at the foot of the Cross, and that



A Jew of Jerusalem. J.-J. T.



The Elevation of the Cross. J.-J. T.

Mary Magdalene did so embrace them is affirmed by all traditions. This fact, however, still leaves us free to suppose that the lower part of the Cross was of considerable length, for of course it included the portion which would be driven into the ground. The necessary precautions must therefore be taken; time was pressing; everything must be done in such a manner as to prevent accident, for the Sabbath would begin at sunset, and it was not lawful to put to death on that day. The upright pieces of wood which were to serve as gibbets for the two thieves were already in position, and it was therefore a comparatively simple thing to prepare for their execution, all that was left to be done being to bind each of them with his transverse beam to the post which had been fixed in the ground beforehand. These remarks bring us to the moment before the elevation of the Cross. The upright beams of the crosses for the thieves being firmly fixed in the ground, it was easy to connect them at the top with a horizontal beam, over which could be drawn without difficulty the ropes fastened to the ends of the transverse beam of the Cross of Jesus. Some of the assistants have now only to push the Cross from behind, whilst it is slowly drawn up by others with the aid of the ropes, care being taken to keep it properly balanced and in the right position with regard to the beam at the top and the upright supports, as, with the aid of levers, the lower extremity is placed in the hole in the ground already prepared for it. The whole operation is really accomplished in the twinkling of an eye, and, through the darkness and gloom, which are ever on the increase, the body of the Lord, of the bluish-white colour of marble, dashed with the red blood from His wounds, is seen to rise up through the air before the spectators who look on in a silence weighted with tragedy. Mary, the mother of the Sufferer, and the friends who have been with her from the first are still there, following all that the beloved Victim goes through with eyes full of anguish; their hearts are crucified with Him, they feel as if their own last hour had come.

The Five Wedges

ONE of the most acute pangs of the death by crucifixion must have been the shock caused by the falling of the cross into the hole in the ground prepared for it. The blood of the victim would flow with painful rapidity into the extremities, gushing out afresh from the open wounds, and the pallid limbs would be yet again striped with crimson. Moreover, the dulled nerves would be again roused up to throbbing sensitiveness, whilst the drooping head would quiver yet again with the pain of the wounds made by the crown of thorns. The Cross once set up in its place, it had still to be wedged firmly in, and to do this it was not enough to fill in the hole, which was, of course, much too big for it, with the earth that had been removed; it would be sure to rock about unsteadily in the newly-disturbed soil. In fact, wedges would be required, and the probability is that they were introduced as represented in my picture « The Five Wedges ». This done, the horizontal bar of wood with the aid of which the ropes had done their part of the work was removed, and the Cross stood upright in all its dignity with the Son of Man, all bleeding from His wounds, crucified upon it. The awful task is completed at last; the platform is cleared of the débris encumbering it: the ropes, the ladders, the tools. The clothes of the divine V[illegible] which are to be divided amongst the four chief executioners as their perquisite, are d[illegible] into a bundle and laid aside for the time being. The executioners now withdraw to a distance, leaving the space around the Cross vacant, and in a moment it becomes crowded with Pharisees, influential Jews, in a word, with all those who have brought about the death of the Master. They are eager to watch closely the agony of Him Who has for so long a time rendered them anxious. They begin to give vent to their rage by all manner of insulting epithets; the sight of His blood, instead of appeasing, intoxicates them. With them the crowd surrounding Golgotha also surges nearer; there is no longer any need to keep the people at a distance; no rescue is possible now, and these dregs of the populace are free to come and gloat over the awful spectacle.



The Five Wedges. J.-J. T.

The Pardon of the Penitent Thief

Saint Luke — Chap. 23

Unus autem de his, qui pendebant, latronibus, blasphemabat eum dicens : Si tu es Christus, salvum fac temetipsum et nos.

40. Respondens autem alter increpabat eum, dicens : Neque tu times Deum, quod in eadem damnatione es?

41. Et nos quidem juste, nam digna factis recipimus; hic vero nihil mali gessit.

42. Et dicebat ad Jesum : Domine, memento mei, quum veneris in regnum tuum.

43. Et dixit illi Jesus : Amen dico tibi, Hodie mecum eris in paradiso.

And one of the malefactors which were hanged railed on him, saying, if thou be Christ, save thyself and us.

40. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41. And we indeed justly; for we receive the due reward of our deeds : but this man hath done nothing amiss.

42. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.



A typical Jew of Jerusalem. J.-J. T.

The tumult on Calvary is at its height; the crucified Victim is being insulted, the cowardly malice of the crowd is shamelessly manifested. The friends of Jesus endeavour to profit by the confusion to get nearer to the Cross. In the engraving they can be seen jostled hither and thither by the populace. Meanwhile, strange signs are already becoming visible in the heavens. The sun is becoming obscured in an unusual manner, a phenomenon causing the greatest terror. An unprecedented darkness is spreading through the town, and many of the spectators withdraw, not liking all these omens, which they cannot fail to regard as sinister. The result of this thinning of the crowd is that there is more room at the foot of the Cross, and the faithful followers of Jesus are able to draw nearer. The devoted group at last succeed in getting quite close to the beloved Sufferer and can actually touch His feet. Mary Magdalene, who is quite beside herself with grief, will not leave the post she has taken up until the end. The two thieves hang one on either side of the Saviour, but their attitude towards Him differs very much. One of them joins eagerly in the insults heaped on the principal Sufferer, his heart is filled with impotent rage, and his limbs are distorted by his evil passions. The other malefactor, however, is touched by the divine gentleness of the crucified Saviour, and when he finds that He remains silent, this second malefactor takes up His

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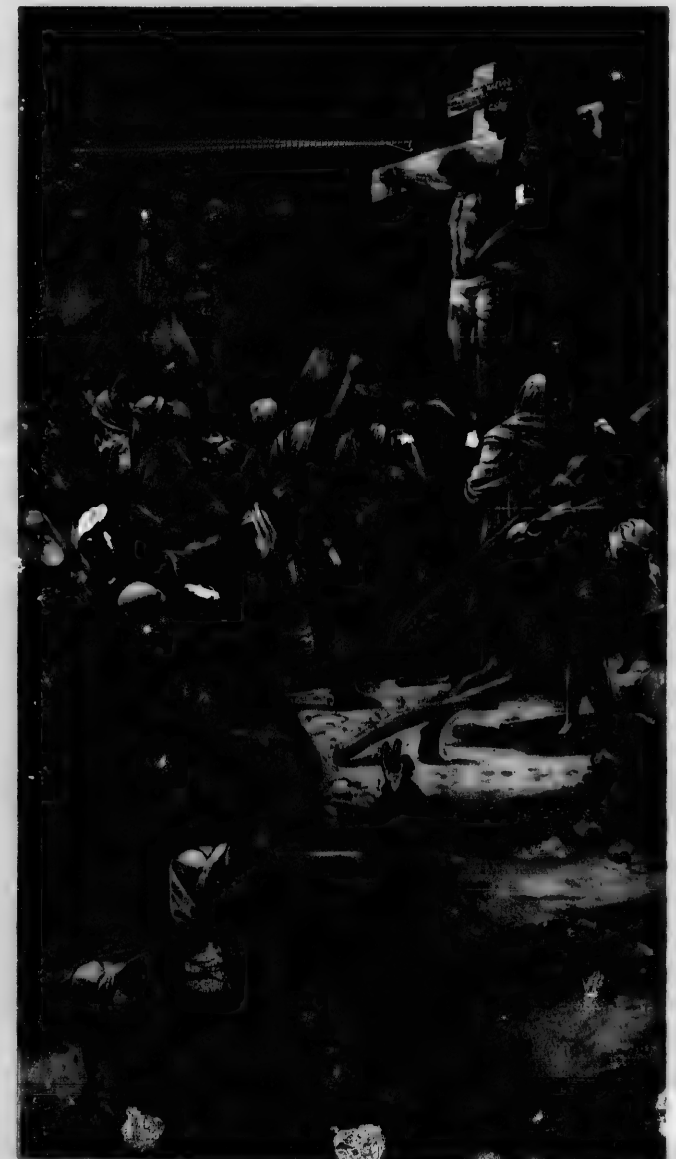
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THE PENITENT THIEF

defence. Saint Luke is the only Evangelist to relate in detail this wonderful conversation, one of the chief pearls of the Gospel. There is something alike daring and grand in the intervention of this dying thief in the midst of his own agony on behalf of the crucified Redeemer. « Dost thou not fear God, » he says to his companion, « seeing thou art in the same condemnation? » This was an indirect but cutting reproach aimed as much at the Pharisees as at his fellow malefactor, and it alone would have been enough to enlist our sympathies, but what follows is still more admirable. It is rare indeed to find a sinner condemned to death acknowledging the justice of his condemnation, and one cannot help being touched when reading this confession, which is at the same time a magnificent testimony to the power of the Master. « And we indeed justly », the penitent thief goes on, « for we receive the due reward of our deeds : but this man hath done nothing amiss. » This last assertion has led some to suppose that the penitent thief was a disciple of the Saviour who had drifted away from his divine Master; but this supposition is not at all requisite for the comprehension of this speech. The man, without being a disciple, must have heard Jesus spoken of in the course of His ministry; later, he must have followed all the proceedings of the trial; he must have heard the verdict of Pilate; he must have known how the Accused had been sent back again by Herod, and he must have been a witness of the supernatural incidents which took place during the Via crucis, *which alone would have been enough to convince him of the divinity of Christ. He therefore proclaims from his own cross his belief in the innocence of the Victim, and, this confession made, he has but to turn towards that Victim to share in the benefits won by the sacrifice. This is why, addressing the Saviour Himself, he appeals to Him in the humble yet sublime prayer : « Lord, remember me when thou comest into thy kingdom. » It would have been impossible to express more forcibly his belief in the supernatural power of Christ, and it was truly a most praiseworthy thing to be able to confess that belief at the moment when Jesus was abandoned apparently by God and man. I feel bound to add that in certain of the Greek manuscripts there is a slight variation in the expression used by the penitent thief. Instead of « when thou comest into Thy kingdom », the literal translation would be: « when thou comest for Thy reign. » So that the sense would be: remember me at the time of the advent which Thou hast foretold. The request of the penitent thief, therefore, would not refer directly to the Heaven for which the spirit of the Lord was bound, but to the glorious coming again before the end of the world. The prayer of the penitent thief was, however, to be answered long ere that. Jesus, Who held His peace in the midst of all the insults of His enemies, would not leave such an act of faith without response. With His usual forcible expression, « Verily I say unto thee », He tells His fellow sufferer that his request is granted: « To-day shalt thou be with me in Paradise. » The soul of the sinner, thus so suddenly redeemed, and finding itself so near to God, enters into a kind of ecstasy with his eyes fixed upon the face of his Master. In the various pictures which follow he will be seen still wearing that same expression, and nothing will again trouble the peace of this ransomed soul about to enter into the eternal life.*



Friday evening. J. J. T.

« They parted his raiment and cast lots »

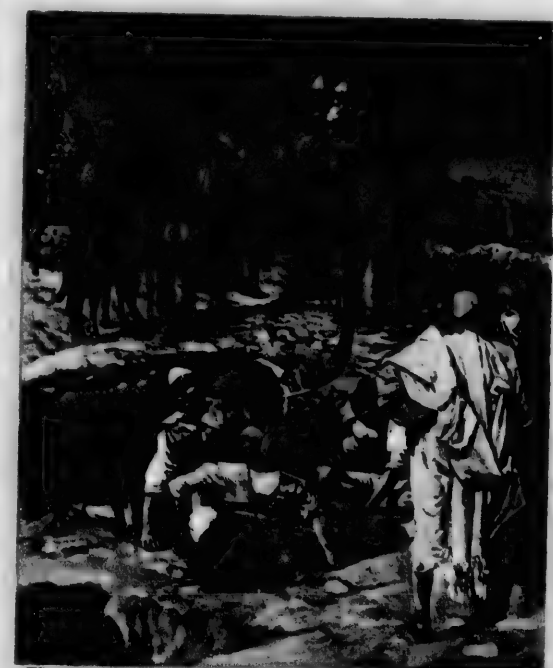
Saint John – Chap. 19

Milites ergo quum crucifixissent eum, acceperunt vestimenta ejus et fecerunt quatuor partes, unicuique militi partem, et tunicam. Erat autem tunica inconsutilis, de super contexta per totum.

24. Dixerunt ergo ad invicem: Non scindamus eam, sed sortiamur de illa cujus sit, ut scriptura impleretur, dicens: Partiti sunt vestimenta mea sibi, et in vestem meam miserunt sortem. Et milites quidem hæc fecerunt.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

24. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be; that the scripture might be fulfilled, which saith: They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.



« They parted his raiment and cast lots. » J.-J. T.

Now that the crowd has dispersed, the four hardened executioners are able to give their minds to their own affairs. The law De bonis damnatorium *gave them the garments of those put to death: they had not the slightest intention of renouncing their claim, and, as they were careful fellows, they also resolved not to injure their booty. They therefore refrained from cutting the seamless vesture, which would have made it of no use to anyone, but decided to begin by dividing the clothes into four equal parts and then to draw lots for them. This is my idea on the subject. To make the four portions pretty equal, the mantle was first divided into two parts, an easy operation, as it was made up of several breadths. Then the whole was parcelled out into four portions. The drawer of the first prize got the seamless vesture,*

the second the white robe already described, the third the sash, which was of finer material than the other raiment, probably with part of the mantle, whilst the fourth lot was made up of the sandals with the rest of the mantle. Strictly speaking, perhaps the account given by Saint John should be interpreted somewhat differently. He says: « then the soldiers took his garments and made four parts to every soldier a part; and also his coat », which would seem to imply that this « coat » was drawn lots for separately, whilst the rest of the raiment was divided into four portions without it, though to which of the four claimants each of these four portions should fall was also decided by what the Evangelists call the casting of lots. The « coat » or « tunica » referred to by Saint John was « without seam » (inconsutilis), *that is to say, it was « woven from the top throughout » in the same way as, according to Josephus, were the garments of the Priests.*



« And sitting down they watched him there. » J.-J. T.

« And sitting down they watched him there »

Saint Matthew – Chap. 27, v. 36

ET sedentes servabant eum.

AND sitting down they watched him there.

As the mysterious and awful darkness became deeper and deeper, the crowd melted away altogether, until at last Calvary was deserted by all but those immediately concerned in the tragedy going on. According to tradition, it was now that one of the servants of Joseph of Arimathæa, who was watching the division of the sacred garments, seized a favorable

moment to offer a large sum of money to the executioners for their spoil. This was how it came about that these priceless relics came into the possession of the early Christians, and from their hands passed into the care of different sanctuaries, where some of them have been preserved to our own day. The bargain having been struck to their satisfaction, the four executioners, having nothing else to do, came and sat down in the four corners of the platform of Calvary, and, weary and worn out as they were after the fatigue of their long and horrible task, they took their ease, watching the Cross on which Jesus still hung. It was, indeed, the custom, as we are told by various writers of antiquity, to mount guard over those undergoing crucifixion, for death was not always certain or speedy. If the friends of the victim were able to take him down and tend him, their efforts to restore him might very often have been successful. The hæmorrhage which, at the beginning of the long anguish, was very abundant, is said to have been arrested at an early stage by the swelling caused by the nails which had been driven through the hands and feet, so that the victim might linger for a very long time before he yielded up his last breath. Flavius Josephus relates how one of his friends, who had been taken down from the cross before it was too late, had been brought back to life. To guard against any such rescue from the full penalty, or attempt at rescue, guards were posted on the spot and forbidden to lose sight of the victim for a single instant.



A typical Jew of Jerusalem.

What Our Saviour saw from the Cross

THIS is the idea I wish to express in my engraving: a momentary lull has occurred in the midst of the shouts and insults of the spectators, who are alarmed by the threatening signs in the sky and by the ever-increasing darkness. Now, from the top of the Cross on the summit of Golgotha, which dominates the town of Jerusalem, Jesus looks down on those beneath Him. The eyes of all, those eyes which are the windows of the soul, are fixed on Him; He sees every one who has aided in His condemnation, including the Judge himself. Down at His still bleeding feet He sees, as He bends His head, the weeping Magdalene, consumed with the fervour of her love and penitence; whilst beyond her stands His mother, gazing up at Him with an expression of ineffable tenderness; with Saint John, that most devoted of all the disciples, and Mary Salome, the latter weeping bitterly. Farther away are the blasphemers, surfeited at last with the gratification of their malice, but on them, in the very midst of their triumph, has fallen fear and astonishment. In some cases, perhaps, faith in the Redeemer may be already nascent, and stubborn hearts may be touched with the all-powerful grace of God. Yet a little farther off, beyond the wall of the Garden of Joseph of Arimathæa, is the sepulchre which that same evening is to receive the body of the Saviour. Beyond the trees, again, the dying Sufferer can make out groups of the more timid of His followers, the disciples who in spite of their love for the Master, dare not approach nearer until the darkness shall be so great that there will be no danger of their being recognized. So profound is the silence that even the distant murmur of voices from the city and the blasts of the trumpets from the Temple can faintly be heard.



A typical Jew of Jerusalem. J.-J. T.

Far away down below rises up a great column of dense smoke from the Altar of Burnt Sacrifice. The wind is in the East and comes from the direction of the Dead Sea, laden with the mixed fumes of incense, burning meat and melting fat; the air is heavy and oppressive, whilst all around is wrapped in a mantle of the deepest gloom.—We have thus far refrained from relating certain legends about the wood of which the Cross was made. There are a certain number of people who believe, no one knows why, that the Cross was made of four different kinds of wood: cypress, cedar, pine and box. This was, in fact, the opinion of the Venerable Bede, who thought that the title above the Cross was on box-wood, that the upright beam consisted of cypress wood, whilst the piece above the intersection of the arms and on which the head of the Saviour rested, was of pine, and the arms themselves of cedar wood. Others, again, assert that the Cross was made of the wood of the cypress, the cedar, the olive, and the palm. It would appear that Saint Bernard adopted the latter idea, although it is quite impossible to ascertain how it originated. The cypress is supposed to have formed the base or foot, the cedar the shaft, the olive the upper part, or what would be called the capital if a column were in question, whilst the arms were of palm. These various suppositions are, of course, altogether gratuitous and optional, but there is nothing absurd about them as there is about such idle imaginings as the following story, according to which the Queen of Sheba, when she went into the Palace of Solomon, which was called the House of the Forest of Lebanon, noticed a beam in it and predicted that that beam would be used in the execution of a man who would cause the ruin of all Israel. Solomon, continues this strange legend, anxious to guard against the fulfilment of the sinister prophecy, had the beam buried in the very spot where the Troubled Pool, or Pool of Bethesda, spoken of by Saint John (ch. v., verses 2, 3, and 4), *was afterwards situated. At the time of the Passion of Our Lord, this beam is said to have been discovered, dug up and used to form the Cross of the Saviour. Here is another story of a similar kind and of about the same value: Seth, the third son of Adam, having obtained entrance to the terrestrial Paradise, from which his parents had been expelled, obtained from the angel who guarded the tree of life three of its seeds, which he planted on the grave of his father. From these three seeds grew three small stems, which, being joined together, formed the beam just alluded to as having been used by Solomon and hidden by him. Setting aside all these fables and legends, the probability on the face of it would appear to be that the Cross was made entirely of one kind of wood. The idea that the instrument of the Saviour's death consisted of several different materials might form the text of many beautiful moral lessons to be drawn from the variety, but from an historical point of view it is not in the least tenable. Who could imagine for one moment that the Jews would amuse themselves by fitting pieces of wood together cut from several different trees? What really is difficult to determine is what was the one wood of which the whole Cross was made, for the very long period during which that sacred relic remained buried beneath the soil of Calvary did, of course, greatly modify its appearance. We are justified in adding, however, that an examination under the microscope of sections cut from the various relics of the true Cross preserved at Florence, at Rome, at Pisa and at Paris, leaves no doubt that the tree which supplied the material for the instrument of the Saviour's death belonged to the coniferous group and was probably a pine.*



A typical Jew of Jerusalem. J. J. T.

« Stabat Mater »

STABANT autem juxta crucem Jesu mater ejus et soror matris ejus, Maria Cleophæ et Maria Magdalene.

SANCT. JOAN. — C. 19

26. Quum vidisset ergo Jesus matrem et discipulum stantem, quem diligebat, dicit matri suæ : Mulier, ecce filius tuus.

27. Deinde dicit discipulo : Ecce mater tua. Et ex illa hora accepit eam discipulus in sua.

NOW there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

ST. JOHN — CH. 19

26. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27. Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.



« Stabat Mater. » J.-J. T.

When the tumult had abated Jesus was able to make Himself heard. His mother was standing opposite to Him with Saint John beside her, and it was to them that He addressed Himself. His voice was ineffably sad, and scarcely reached their ears as the words painfully succeeded each other with all the solemnity of a last Testament. Jesus was anxious that Mary should not be left alone after His death, and therefore placed her under the care of John, who was to be to her a son when He Himself was gone. By this touching act of solicitude He made sure that Mary should have a home to go to and some one to take care of her; moreover, she would have a new object for the tenderness with which she had hedged about the Master during His life. As only natural, it is Saint John himself who relates this beautiful incident, which reflects such honour upon him and must have made such a profound impression upon him.

« Nothing », says Edward Reuss, « could be more touching than these supreme words. »

« Mater Dolorosa »



« Mater Dolorosa. » J.-J. T.

WE all know the beautiful and pathetic hymn dedicated by the mediæval Church to the Virgin Mother : « At the Cross her station keeping, stood the mournful Mother weeping, close to Jesus to the last. Through her soul His sorrow sharing, all His bitter anguish bearing, now at length the sword had pass'd. Oh! how sad and sore distressed was that Mother highly blessed, of the sole begotten one! Christ above in torment hangs; she beneath beholds the pangs of her dying glorious Son. Is there one who would not weep, whelm'd in miseries so deep, Christ's dear Mother to behold? Can the human heart refrain from partaking in her pain, in that Mother's pain untold? Bruis'd, derided, curs'd, defil'd, she beheld her tender

Child with the cruel scourges rent: Saw him hang in desolation, for the sins of His own nation, till His spirit forth He sent. O thou, Mother, fount of love, touch my spirit from above, in my heart each wound renew, of my Saviour crucified. Let me share with thee His pain, Who for love of me was slain, Who for me in torments died. Let me mingle tears with thee, mourning Him Who died for me, all the days that I may live. By the Cross with thee to stay, there with thee to weep and pray, this I thee entreat to give ». The first strophe of this hymn has decided once for all in the popular imagination the attitude of Mary at Golgotha : Stabat, *it says, or, she stood. It is, however, difficult to believe that she really maintained a stoical attitude. Mary was a woman, and the fact of the strength given her from above would not save her, any more than it did her divine Son, from the shrinking from suffering natural to humanity. Jesus had prostrated Himself upon the ground at Gethsemane, and Mary doubtless sunk down more than once on Calvary, and needed the ministrations of Saint John and the Holy Women to support and restore her. It is even said that once she was led by them away from the platform, quite overcome and trembling with anguish. But for this absence of His Mother, temporary though it was, it would have seemed as if Jesus would have been spared one terrible ordeal: that of finding Himself alone, forsaken alike, apparently, by Heaven and earth.*

Eloi! Eloi! lama sabachthani!

Saint Mark – Chap. 15

ET hora nona exclamavit Jesus voce magna, dicens : Eloi, Eloi, lamma sabachthani? quod est interpretatum : Deus meus, Deus meus, ut quid dereliquisti me?

35. Et quidam de circumstantibus audientes dicebant : Ecce Eliam vocat.

AND at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, My God, why hast thou forsaken me?[3]

35. And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

It is the ninth hour, that is to say, three o'clock in the afternoon, and the Jews, fancying that the death of their Victim will be delayed for some time longer, are beginning to withdraw one after the other. All of a sudden, under stress of a supreme agony, convulsing alike body and soul, Jesus gives utterance to that cry of anguish, the most heartrending which ever resounded upon this earth : « My God! My God! why hast thou forsaken me? » Mary flings herself forward towards her dying Son and all the other mourners resume their places; Mary Magdalene is still at the feet of the Lord. It is worthy of notice that this dying cry of Jesus is a quotation from the 22nd Psalm, the whole of the first part of which—so extremely precise is the prophecy it contains — might be an actual description of the tragic drama which culminated on Calvary. Now this fact makes it difficult enough to understand the mistake made by the spectators, who were most of them Jews well acquainted with the Scriptures. « Behold, he calleth Elias! » they scornfully exclaimed;



A typical Jew of Jerusalem. J.-J. T.

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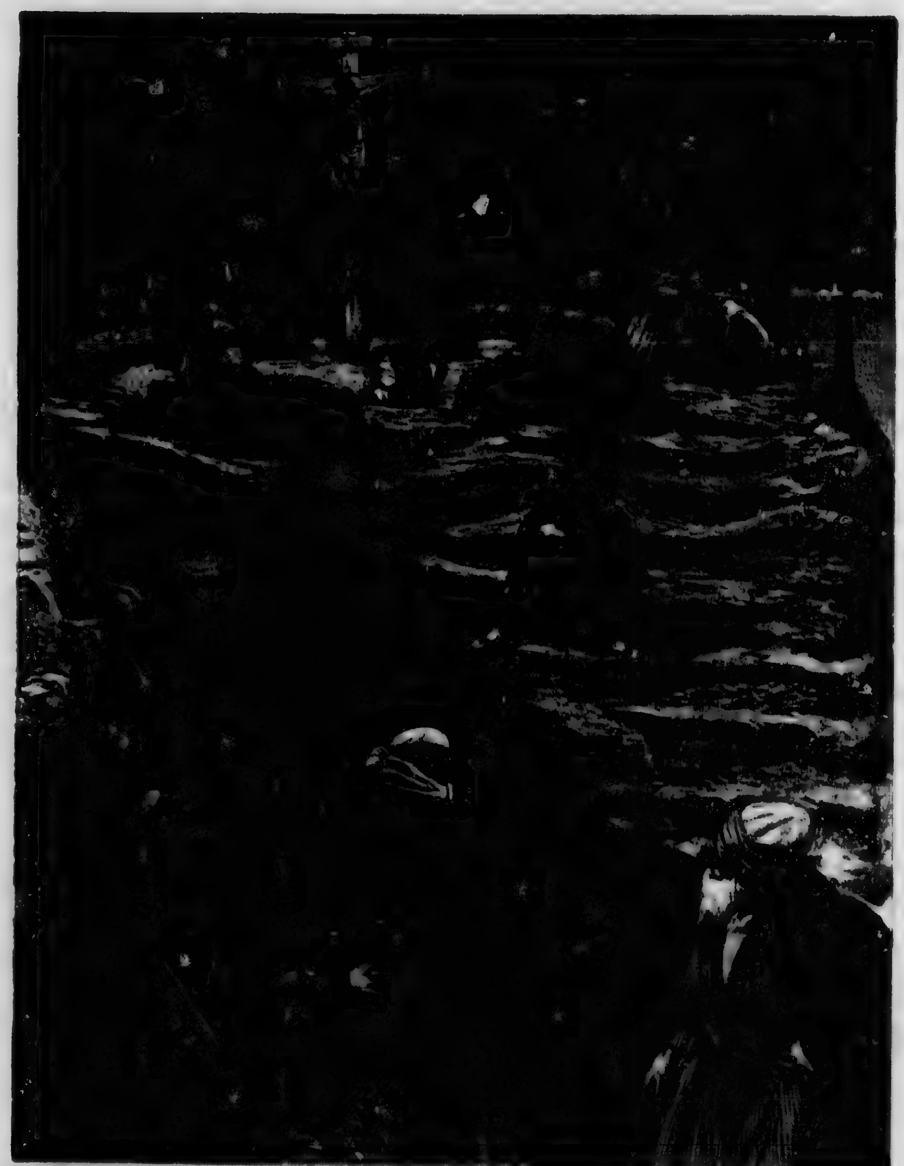
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J.-J. T.



ELOI, ELOI, LAMA SABACHTHANI

truly a strange remark from the lips of Children of Israel! Some authors are of opinion that the Jews wilfully travestied the cry of their Victim by a mocking play upon words. But who could possibly believe that any Jew would have ventured to turn into ridicule in a manner so insolent the deeply reverenced name of Jehovah? It is far more natural to suppose that the words uttered by Jesus were not clearly heard, and that it was this which led to the unintentional mistake, with the ironical remarks quoted in the sacred text.

« I Thirst »

Saint John – Chap. 19

POSTEA sciens Jesus, quia omnia consummata sunt, ut consummaretur Scriptura, dixit : Sitio.

29. Vas ergo erat positum aceto plenum. Illi autem spongiam plenam aceto, hyssopo circumponentes, obtulerunt ori ejus.

AFTER this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

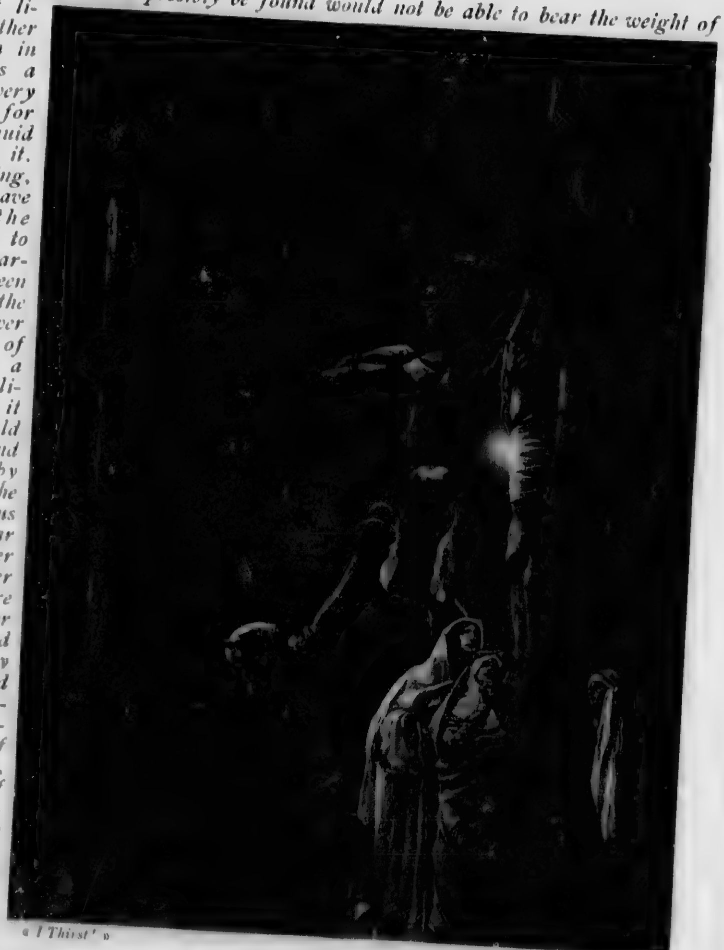
29. Now there was set a vessel full of vinegar : and they filled a spunge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

Almost at the same moment as He made His touching appeal to His Father, Jesus uttered that other cry recorded: « I thirst! » « Now », says Saint John, « there was set a vessel full of vinegar ». This vinegar, or acidulated drink, was called posca *by the Romans. Sometimes it was merely wine which had turned sour, often called vinegar in Greek, but sometimes it was really vinegar mixed with water, and it was customary for soldiers to take some with them with which to quench their thirst when they were on guard for any length of time. Some man standing by them, moved to compassion by the touching complaint of Jesus, ran and soaked a sponge in this vinegar and offered it to Him to drink. The sponge thus used had no doubt been brought with them by the executioners to wipe off the blood with which they were covered after the crucifixion. The man put this sponge, saturated with the vinegar, upon a branch of hyssop. It is Saint John, who was an eye-witness of all that occurred, who mentions what kind of branch was used; the other Evangelists merely say a reed. Now the stem of the hyssop, though it resembles a reed in general appearance, is really not nearly so strong*



Friday evening.

The very thickest that could possibly be found would not be able to bear the weight of a sponge full of liquid. On the other hand, the stem in question forms a perfect tube, in every way suitable for sucking up liquid or for ejecting it. In our engraving, therefore, we have represented the sponge alluded to in the Gospel narrative as having been placed, not at the top but at the lower end of the stem of hyssop, in such a manner that the liquid with which it was saturated could be made to ascend the hollow tube by the pressing of the sponge, whilst Jesus sucked the vinegar through the upper opening. Any other plan than that here suggested, however small and round the sponge may have been, could have achieved nothing but the smearing of the face of the Sufferer, which, under pretence of soothing His sufferings, would really only have added to them, for His body was everywhere covered with wounds. The cheeks, the nose



« I Thirst' »

J.J.T

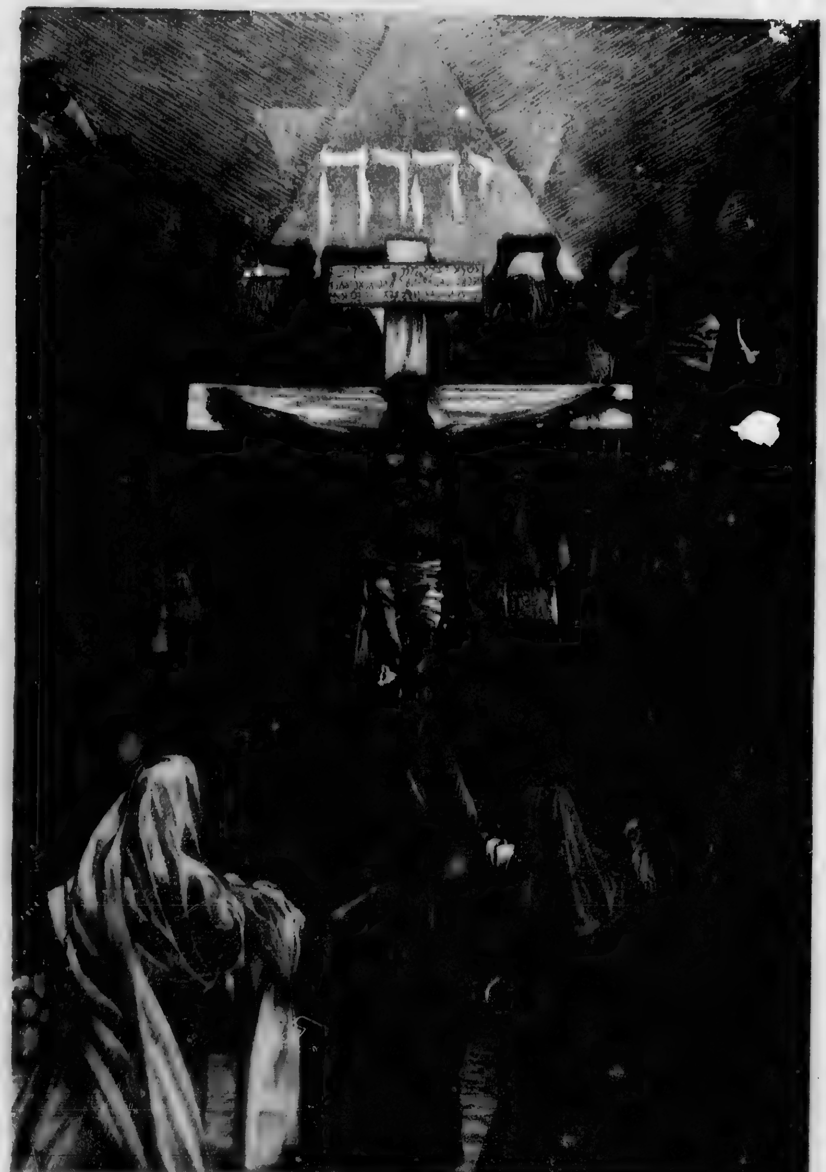
and the lips of the Sufferer must have been grazed in His many falls. Now it was no doubt a compassionate man who ran to give the divine Master drink when He cried: « I thirst! » and we feel that we are justified in supposing him to have acted in the manner represented in our engraving. Saint John goes on to say that Jesus accepted the proffered beverage: « Quum ergo accepisset Iesus acetum. » As we already remarked, He had refused the narcotic offered to Him at the beginning of His martyrdom on the Cross, but He was willing to receive the refreshment offered to Him at the end by the compassionate soldier

the weight of a



J.-J. T

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IT IS FINISHED

« It is finished »

Saint Luke – Chap. 23, v. 46

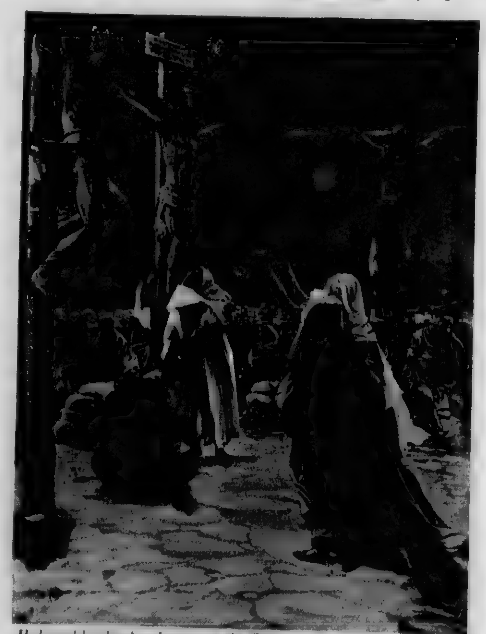
ET clamans voce magna Jesus ait : Pater, in manus tuas commendo spiritum meum.

AND when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit.

S. JOAN. — C. 19.

30. Quum ergo accepisset Jesus acetum, dixit : Consummatum est.

This last cry was one alike of obedient submission and of triumph. In one brief, telling sentence it summed up the whole of the work of Jesus Christ as foreshadowed by the various types and foretold by the prophecies of the Old Testament now fulfilled. It is the final completion of the Covenant between the Son of Man and God the Father, and between them and the human race. All is finished now! The work is done; the prophecies



He bowed his head and gave up the Ghost. J. J. T.

ST. JOHN — CH. 19.

30. When Jesus therefore had received the vinegar, he said, It is finished.

are accomplished. There are no more insults to be submitted to now, no more tortures to endure; the Man of Sorrows has gone through all the suffering to which He was foredoomed, and, humanity being through His sacrifice reconciled to God, there is nothing left for Him to do but to die. It is, then, at this supreme moment that He rallies His strength for an instant to proclaim to the world in a thrilling voice : « It is finished. »

He bowed his head and gave up the Ghost

Saint John – Chap. 19, v. 30

ET inclinato capite tradidit spiritum.

AND he bowed his head, and gave up the ghost.

One last cry was uttered by Jesus before His death, as related in the accounts given of the final scene by Saint Matthew and Saint Luke. Saint Matthew adds nothing to the fact that that cry was uttered, but Saint Luke has preserved for us the last words of Jesus. « And when Jesus had cried with a loud voice, he said: Father, into thy hands I commend my spirit. » The fact that the Saviour was able to utter a loud cry at the supreme moment of the yielding up of His spirit, when He must have been terribly weakened and exhausted by His long suffering, has always been considered by Christian authorities as a manifestation of the freedom of the God-Man even when face to face with death. « No man taketh it from me », He had said of His life, « I lay it down and I have power to take it again. » It is Saint John who gives us the last details with regard to the death of Christ. « He bowed his head », says that Evangelist. Hitherto He had held His head erect, but now that His work is finished, He bends it gently and yields up His spirit. In our picture Saint John is seen approaching to kiss the feet of his divine Master; Mary Magdalene, who has never left her post, is still on her knees, whilst the Mother of the Lord stretches out her arms towards her Son, as if she would fain follow Him. Very few spectators are now left about the Cross, for the death of the divine Victim has taken place sooner than was expected, and, as a matter of fact, it ensued with a rapidity unusual in cases of crucifixion. Pilate was, indeed, so surprised at hearing that the end was come that he sent a centurion to make sure that the Victim was really dead, thus affording a guarantee to posterity that He Who was to rise again on the third day had indeed suffered death.



A typical Jew of Jerusalem. J.-J. T.

The crowd leave Calvary

Saint Luke – Chap. 23, v. 48

ET omnis turba eorum, qui simul aderant ad spectaculum istud, et videbant quæ fiebant, percutientes pectora sua revertebantur.

AND all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

Chief Prophecies of the death of Christ

THE following are some of the most important prophecies in the Old Testament and the Apocrypha of the sufferings and death of Our Lord Jesus Christ:

« Let us therefore lie in wait for the just, because he is not for our turn and he is contrary to our doings, and upbraideth us with transgressions of the law and divulgeth against us the sins of our way of life. He boasteth that he hath the knowledge of God and calleth himself the Son of God. He is become a censurer of our thoughts. He is grievous unto us even to behold: for his life is not like other



THE PEOPLE, BEHOLDING THE THINGS THAT WERE DONE, SMOTE THEIR BREASTS

men's and his ways are very different. We are esteemed by him as triflers and he abstaineth from our ways as from filthiness and he preferreth the latter end of the Just and glorieth that he hath God for his father. » (Wisdom, II, verses 12, 17.)

« *The kings of the earth set themselves and the rulers take counsel together against the Lord and against his anointed.* » (Psalm II, verse 2.)

« *Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me* » (Psalm XLI, verse 9.)

« *Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none: and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.* » (Psalm LXIX, verses 20 and 21.)

« *And I said unto them, If ye think good, give me my price: and if not, forbear. So they weighed for my price thirty pieces of silver.* » (Zechariah, XI, verse 12.)

« *Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered.* » (Zechariah, XIII, verse 7.)

« *He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.* » (Isaiah, LIII, verse 7.)

« *I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.* » (Isaiah, L, verse 6.

« *Let us examine him by outrages and tortures, that we may know his meekness, and try his patience. Let us condemn him to a most shameful death.* » (Wisdom, II, verses 19 and 20.

« *Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.* » (Jeremiah, XI, verse 19.)

« *They pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture.* » (Psalm XXII, verses 16, 17 and 18.)

« *And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.* » (Zechariah, XIII, verse 6.)

« *But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed.* » (Isaiah, LIII, verse 5.)

« *Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors.* » (Isaiah, LIII, verse 12.)

« *And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary.* » (Daniel, IX, verse 26.)

« *And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.* » (Isaiah, XI, verse 10.)



A typical Jew of Jerusalem. J. J. T.



The Earthquake. J.-J. T.

The Earthquake

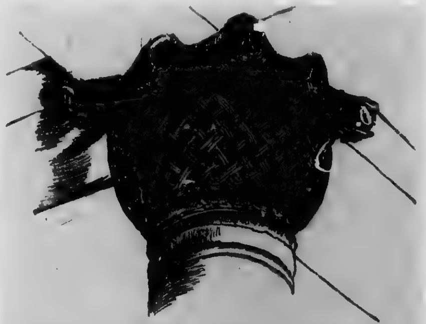
Saint Matthew – Chap. 27, v. 51

Et ecce velum templi scissum est in duas partes a summo usque deorsum, et terra mota est, et petræ scissæ sunt.

And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent.

Extraordinary phenomena accompanied the death of Jesus Christ. In the Temple the Babylonian veil, to which we have again and again alluded, was « rent in twain from the top to the bottom », symbolizing in a truly dramatic manner the way in which Heaven was thrown open and access to it rendered possible to man by the fact of the death of Christ. Then « the earth did quake and the rocks rent » on Calvary and in the City of Jerusalem. The detonation must have been truly terrific; for we know how great a noise, resembling the loud cracking of a whip, results from the splitting open of a rock under the influence of

intense cold, and in the present case the effect must have been much the same as that produced by the explosion of a mine. This manifestation of superhuman power of course overwhelms with terror the few witnesses who still remain on Calvary. Their hearts are full of anxious fears, awaiting the occurrence of still more awful phenomena. Following the example of the Mother of the divine Sufferer, they prostrate themselves upon the rock, all wet with the blood of the Redeemer. The Roman centurion and the soldiers, greatly agitated, also kneel. The alarm spreads; in fact, similar shocks have been felt and similar reports heard in the town; walls are cracking, monuments are being overturned, the ground is heaving convulsively and here and there is rent open. The earth beneath, like the Heaven above, each in its own way, is manifesting its sorrow, and the death of a God for those He Himself created is not to take place unperceived or unmarked.



A capital from the El-Aksa Mosque. J.-J. T.

The Chasm in the Rock of Calvary

Saint Matthew – Chap. 27, v. 51

ET terra mota est, et petræ scissæ sunt.

AND the earth did quake, and the rocks rent.

The rock is rent open and the sub-soil is laid bare, the numerous cracks across it proving how widespread and extraordinary has been the phenomenon which has just taken place. The widest of these cracks is a regular chasm which has opened between the Cross of Jesus and that of the impenitent thief. It appears to be deep as well as wide, and the Jews wish to examine its dimensions, which are such as to astonish them. To be able to ascertain better the effect produced by the convulsion, they penetrate into the cave named after Adam, where, according to a tradition, the skull of the first man had been buried, and which had also served as the grave of Melchizedek. As this cave is hewn out of the very rock from which rises the Cross with the Redeemer upon it and the rent can be clearly seen from it, some of the spectators put their hands into that rent, and, to their intense horror, when they draw them back they find that they are covered with blood. Even at the present day an extraordinary fissure in the rock of Golgotha can still be seen in the Church of the Holy Sepulchre; it is alluded



The Chasm in the Rock of Calvary. J. J. T.

to by Saint Cyril of Alexandria, and it has the peculiarity that, instead of running, as is usual in ordinary convulsions of nature, in the same direction as the strata of the rock, it is a perpendicular rent, or one at right angles with the layers of the rock of Golgotha. Competent authorities have declared this strange fissure to be the result of a miracle, and when their testimony is compared with that of the Gospel narrative, the same conclusion is forced on us. If we are to believe certain tales, which, however, have little evidence to corroborate them, similar phenomena occurred throughout the rest of Palestine at the same time as the one just described. Secular buildings and temples fell down here and there, whilst the whole of Egypt was the scene of disasters, nearly all the temples being much injured, their massive columns, enshrined though they were in the cyclopean masses of the living rock, their architraves and cornices, were flung to the ground, bearing witness to the mighty event which had just been accomplished. In the crowded sea-ports and on the deserted coasts alike the mighty cry was heard in the night: « Great Pan is dead! » as if Paganism, its very existence threatened by the sacrifice offered up on Calvary, was condemned to proclaim the efficacy of that sacrifice before its own extinction. We are all well acquainted with the celebrated sentence of Dionysius the Areopagite, said to have been uttered at the very moment when these awful events were occurring: « Either the God of nature is suffering or the framework of the world is falling to pieces. » It probably [illegible] darkness spreading over all the earth which led Dionys[illegible] pronounce these remarkable words. Moreover, Tertullian, in his « Apology », *did not hesitate, in addressing the Roman authorities, to refer to the phenomena in question as well-known facts recorded in the public archives. These phenomena did not all take place simultaneously: « Now from the sixth hour », says Saint Matthew, that is to say, from the middle of the day, or three hours before the death of Jesus, « there was darkness over all the land unto the ninth hour », this darkness continuing throughout and rendering more awful and terrible the other manifestations of Almighty power: the rending in twain of the veil of the Temple, the earthquake, the opening of the chasm in the rock and the apparition of the dead, all of which phenomena, as is well known, took place immediately after the Saviour yielded up His last breath.*



An Armenian. J.-J. T.

The Centurion glorifies God

Saint Luke – Chap. 23, v. 47

VIDENS autem centurio quod factum fuerat, glorificavit Deum, dicens : Vere hic homo justus erat.

NOW when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

The Centurion here referred to was the Roman Captain who had charge of the triple execution on Calvary. He was in command of the soldiers who formed the escort of the condemned and who were on guard throughout the execution to keep back the crowds. He had to hold himself in readiness to meet any emergency, such as a rising amongst the people or an attempt at rescue. « Now when the centurion saw what was done », says the sacred text, that is to say, when he noted the supernatural darkness spreading over all the land, when he heard the last loud cry of Jesus, felt the earthquake, heard the splitting of the rock and perhaps was told of the rending of the veil in the Temple, for the rumour of that significant phenomenon may already have spread, he glorified God, saying : « Certainly this was a righteous man. » According to the Gospel of Nicodemus (ch. XI), *the name of this Centurion was Longinus, whilst a tradition quoted by Saint Chrysostom, but for the truth of which that eloquent theologian does not vouch, adds that Longinus died a martyr to his belief in Jesus Christ. According to other accounts, of equally uncertain authority, the converted Centurion even became Bishop of Cappadocia. The Bollandists dwell at length upon the subject of Longinus, and Baronius in his turn quotes numerous legends relating to him, whilst Bartholinus* (De latere Christi, ch. VI) *relates that in a church near Lyons there was a tomb which bore the following inscription :* « Qui Salvatoris latus in cruce cuspide fixit Longinus hic jacet, » *which may be translated : « He who pierced the side of the Saviour with a spear, Longinus, rests here. » Many authors are, however, of opinion that the name of Longinus, given by tradition to the Centurion of Calvary, is really merely derived from the original Greek word for a spear, and it does, in fact, resemble that word to a certain extent.*



The Centurion glorifies God. J.-J. T.

The Centurion

Saint Luke – Chap. 23, v. 47

VIDENS autem centurio quod factum fuerat, glorificavit Deum, dicens : Vere hic homo justus erat.

NOW when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.



The Centurion. J.-J. T.

Saint Luke gives us a few details which are as picturesque as they are interesting. To begin with, he implies that the Centurion was standing opposite to the Cross as we have represented him in our pictures (ex adverso stabat), *that is to say, in a good position for seeing and hearing all that went on, so that nothing could escape him. In the second place, Saint Luke seems to suggest that it was the loud cry of Jesus which made the soldier come to the conclusion that he did. Accustomed as he no doubt had been for many years to witnessing the carrying out of capital punishments, he had never before been witness to a similar incident, for those who suffered crucifixion generally died from exhaustion, and, as a matter of course, were quite unable to utter a cry so loud as that of Jesus. The Centurion, therefore, recognized the supernatural character of that cry, which, taken in connection with all that he already knew of the Master, with what he had himself noticed in His bearing throughout His sufferings and with the signs and tokens which succeeded His death, converted him to belief in the Saviour and wrung from him the confession quoted above. Saint Matthew and Saint Mark make him say : « Truly this man was the son of God», whilst Saint Luke employs a much more ambiguous expression : « Certainly this was a righteous man. » What are we to gather from this discrepancy? Is the expression « Son of God » to be taken in a limited sense, as applying to all just men, or is the word translated in Saint Luke's Gospel by righteous to be understood in a more elevated sense, as indicating the one perfectly just or righteous man? It is very difficult to decide this question. Longinus, it must be remembered, was a heathen, little prepared for the idea of a Son of God made man, but, at the same time, he knew enough about the personality of Jesus and the titles He used in speaking of Himself for us to be justified in interpreting the confession made by him in the Christian sense.*



An Armenian. J.-J.T.



The Dead appear in the Temple. J.-J. T.

The Dead appear in the Temple

Saint Matthew — Chap. 27, v. 52

ET monumenta aperta sunt, et multa corpora sanctorum, qui dormierant, surrexerunt.

AND the graves were opened; and many bodies of the saints which slept arose.

The apparition in the Temple of the departed must have produced a profound impression of dismay upon the consciences of the Jews, for, as is well known, those who came in contact with the dead were rendered impure, and such contact must, according to the Jewish belief, neutralize the efficacy of the Paschal sacrifices. This is why the Levites are running away alike shocked and terrified.

Apparition of the Dead in Jerusalem

Saint Matthew — Chap. 27, v. 53

VENERUNT in sanctam civitatem, et apparuerunt multis.

AND came out of the graves after his resurrection, and went into the holy city, and appeared unto many.



Apparition of the Dead in Jerusalem. J.-J. T.

It was not only in the sacred precincts that the dead appeared; they were also seen in the streets of the city, gliding like shades over the surface of the ground and spreading horror and dread before them wherever they went. Saint Matthew is the only one of the Evangelists who relates this last marvel, the greatest of all the portents which accompanied the death of the Master. Does he mean to describe the actual resurrection of dead bodies or merely phantom-like semblances of the departed which « appeared unto many?» Experts are still eagerly discussing the question, and will probably long continue to discuss it, without any chance of coming to a final conclusion. The text certainly says « bodies of the Saints » and not the semblance of bodies, but there seems to be no need to strain the sense of the words used, and it would certainly appear that those who rose from the dead in this instance did not rise in the sense in which Lazarus did. On the other hand, we may ask, who were those who had the honour of being associated in a certain way with the resurrection of the Saviour? We do not know. Adam, Noah, Abraham, David and others have been suggested, or, again, Saint Joseph and Saint John the Baptist. What would appear to be more probable, judging from the context, is that the « bodies » were those of people who had but recently died, as the sacred text would seem to imply that they were recognized by those to whom they appeared in the city. That at least is the impression made on my mind by the expressions used by the Evangelist, although they may be interpreted differently. In the verse quoted on the preceding page the Evangelist Saint Matthew says : Multa corpora sanctorum qui dormierant, *or, « many bodies of the saints which slept arose ». From the very earliest days of Christianity the word* sleep *has been used as a touching euphemism for death, or rather, perhaps, as the expression of a hope that death is but a sleep. Hence the name* cemetery, *which is taken from a Greek wood signifying sleeping-place and is now given to Christian burial-places where the remains of whole generations await the awaking of the Resurrection morn.*

The Soldiers break the legs of the Thieves

Saint John — Chap. 19, v. 31

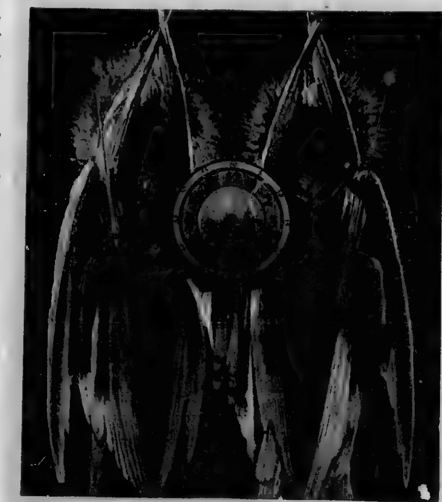
JUDÆI ergo (quoniam parasceve erat), ut non remanerent in cruce corpora sabbato (erat enim magnus dies ille sabbati), rogaverunt Pilatum, ut frangerentur eorum crura et tollerentur.

32. Venerunt ergo milites, et primi quidem fregerunt crura et alterius, qui crucifixus est cum eo.

THE Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

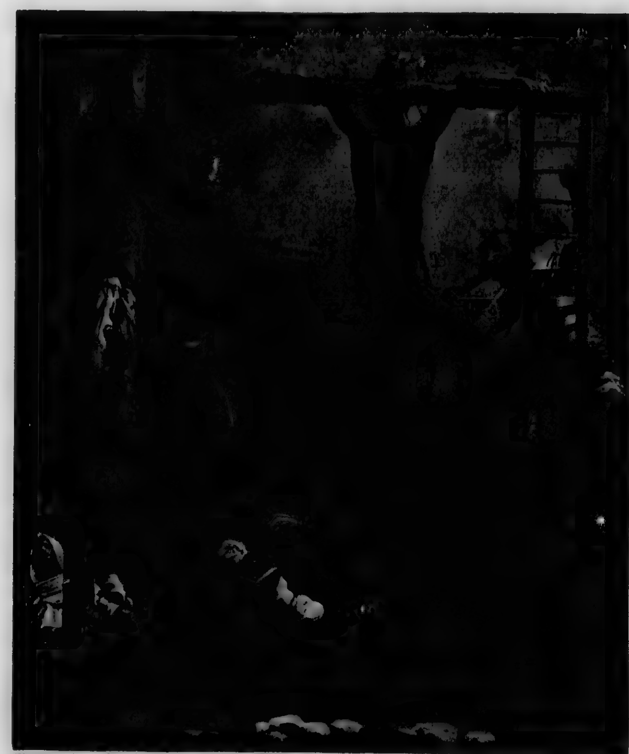
32. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

The cruel operation to which Saint John alludes and which the Romans called crurifragium, *was sometimes, according to the testimony of Suetonius and Seneca, inflicted as part of the punishment of crucifixion, but it was more often resorted to only as a means of hastening death when it seemed likely to be too long delayed. As we have already remarked, those who suffered crucifixion might in certain cases linger for twelve, twenty-four or even as many as forty-eight hours. In order, therefore, to avoid the necessity of protracted watching beside the instrument of torture, the executioners sometimes substituted increased agony for length of suffering. By means of a club the bones of the legs of the condemned were broken, a custom originating, according to certain authors, in the belief prevailing amongst the ancients and shared by Pliny, that the strength of man is concentrated in the legs, especially in the knees. In the present instance, the Jews had very urgent reasons for acting as they did. To begin with: according to the Hebrew law it would be a desecration of the sacred soil of the Holy Land if the body of a criminal who had been executed were allowed to remain on the cross during the night. Moreover, it was the eve of the Jewish Sabbath and of a Sabbath of peculiar sanctity. Now the day was already far spent; everything must be finished before sunset. The two thieves were, therefore, dispatched to begin with. The first, who had railed at and insulted Jesus, yielded up his soul with yells of rage whilst the penitent one died in ecstasy without one moment of shrinking or of fear.*



Friday evening. J.-J. T.

Looking on at these last manifestations of Jewish cruelty the friends of Jesus shudder. They tremble for the sacred form of the Saviour from which life has just departed. Will that body, which has already been so terribly maltreated, be subjected to this further indignity? No, no: that Jesus is really dead is to be proved in a very different manner, a more touching, may we not say in a providential manner? In every detail, in fact, the execution of the malefactors differed from that of Jesus Christ. The former were not nailed to the cross but bound to it with cords, so that they died without any shedding of their blood. Jesus, on the contrary, was, throughout the whole of His martyrdom, a bleeding Victim. Whilst the thieves were beaten to death like dangerous wild beasts, the Saviour Christ poured out His blood to wash away the sins of the human race.



The Soldiers break the legs of the Thieves. J.-J. T.

The Soul of the Penitent Thief

Saint Luke – Chap. 23

ET dicebat ad Jesum : Domine, memento mei, quum veneris in regnum tuum.

43. Et dixit illi Jesus : Amen dico tibi, hodie mecum eris in paradiso.

AND he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.



Jesus, Lord,
when thou
kingdom.

o him, Verily
shalt thou be



THE SOUL OF THE PENITENT THIEF IN PARADISE



The Piercing of the Side of Jesus. J.-J. T.

The divine promise is already accomplished; and the soul of the penitent thief, once the vilest of the vile but purified now, is one of the very first to reap the benefits of the Redemption of mankind. Humble, hesitating and almost bewildered, that soul takes his place at the head of the glorious procession of redeemed souls on the threshold of Paradise. Angels bear him thither, heavenly apparitions, each with three pairs of wings such as we have already described when quoting from the Apocalypse. Two of these wings serve for flight and symbolize promptitude and obedience; two others are intended to veil the face, and symbolize awe of the terrible Majesty of God; whilst the third pair fold over and hide the body, thus symbolizing purity. These angels wear the alb and stole of deacons, to shadow forth the fact that they act as guides, appointed to lead the souls of the redeemed to the heavenly places inaccessible to all but the elect. They swing censers of incense, the smoke from which fills the atmosphere with perfume and prepares the way for the procession of the chosen. The group moves onwards, ascending slowly; the earth is already left far below, and in the distance, bathed in a mysterious light, appear the land masses and seas of the world, which, looked down upon from above, seem of so little account. India and Arabia can be made out vaguely, and as from a crowded hive of bees other ransomed souls ascend, also bound for that Father's House in which Jesus Christ Himself had said « there are many mansions ». The soul of the penitent thief continues to ascend, group after group, faintly indicated, follow the same direction and disappear, all radiant with glory, amidst the splendour of the heavenly bodies, which dimly shadow forth the indescribable grandeur of God Himself.

The Piercing of the Side of Jesus

Saint John — Chap. 19

AD Jesum autem quum venissent, ut viderunt eum jam mortuum, non fregerunt ejus crura,

BUT when they came to Jesus, and saw that he was dead already, they brake not his legs:

34. Sed unus militum lancea latus ejus aperuit, et continuo exivit sanguis et aqua.

35. Et qui vidit testimonium perhibuit, et verum est testimonium ejus. Et ille scit quia vera dicit, ut et vos credatis.

36. Facta sunt enim hæc, ut Scriptura impleretur: Os non comminuetis ex eo.

37. Et iterum alia Scriptura dicit : Videbunt in quem transfixerunt.

34. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35. And he that saw *it* bare record, and his record is true : and he knoweth that he saith true, that ye might believe.

36. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37. And again another scripture saith, They shall look on him whom they pierced.

After having broken the legs of the thieves, the soldiers approached the Saviour. To their great astonishment they found that He was already dead, so that the brutal operation of the crurifragium was quite unnecessary, for, as we have already said, its aim was merely to hasten death. The soldiers did not, therefore, dream of inflicting this indignity upon the body of the divine Master, and the Apostle Saint John sees in their refraining to do so a fulfilment of the Scriptures. He probably alludes to the passages in Exodus and Numbers referring to the Paschal lamb, which was a type of the Messiah. Those offering sacrifices were strictly enjoined to respect the bones of the victims, and the greatest precautions were taken to avoid breaking them, lest the Almighty should be insulted by the mutilation of a sacrifice offered up in His honour. The Talmud tells us of severe penalties inflicted on those who transgressed this law, including the bastinado. In order, however, to make quite sure of the death of Jesus the centurion pierced His side with a spear and « forthwith » says the sacred text, « came there out blood and water ». Though Saint John insists on this fact he does not appear to consider it anything extraordinary. By the water which flowed from the sacred side we are probably intended to understand the pericardial lymph or the colourless fluid which contains a large proportion of water and not the serum of the blood, which is inseparable from the corpuscles. According to doctors of medicine who have studied the question at issue this detail implies that the pericardium or the membranous sac inclosing the heart was pierced by the spear of Longinus. The Fathers of the Church see in this incident of the sacred drama the image of many very touching mysteries. « Even as Eve », they say, « was taken from the rib of Adam so did the rib of Christ give birth to the second Eve who is the Church ». As a matter of fact, the life of the Church is, so to speak, bound up with two fundamental rites which make of it one homogeneous whole. These two rites are Baptism, or the Sacrament of Regeneration, and the Eucharist, or the Sacrament of the Body and Blood of Christ. Now, water and blood are the fundamental elements of these two rites, and this is why, say the Fathers of the Church, they both flowed from the side of Jesus when He hung upon the Cross.



A typical Jew of Jerusalem. J.-J. T.

The Confession of Saint Longinus

THE question has been raised, which side of the divine Master was pierced by the spear? It would at first sight appear natural that it should have been the left side, first, because of the position of the heart or rather because the heart is inclined towards the left, and secondly, because the left side was more easily reached by a blow delivered from the right. We are, in fact, justified in supposing that the centurion held his spear in the right hand. In spite of all this, however, an opinion has long been pretty generally entertained that the wound was made on the right side. The Apocryphal Gospels of the Infancy of Christ and of Nicodemus, as well as the Ethiopian translation, also sanction this idea, and their view is perhaps not altogether without foundation in fact. Certain early painters also adopted it, and some authors find justification for it in the words of Ezekiel (chap. XLVII, verse 2): *« And, behold, there ran out waters on the right side »; but it is evident to everyone who examines the quotation referred to that the prophet was speaking of something totally different. One fact which may have led those authors to adopt this opinion is the testimony of Saint Bonaventura that Saint Francis of Assisi, when he received the stigmata, was pierced in the hands and feet and in the right, not the left side. With a view to reconciling these various conflicting accounts yet other authors assert, no one knows on what foundation, that the spear really penetrated from the right to the left side, passing through the thorax and coming out at the left. This is the opinion adopted by Prudentius in his poem on the Passion of Christ, and Saint Cyprian hints, though obscurely, at the same idea. For all this, however, the various authors alluded to do not, as we should naturally expect, speak of six but of five wounds, thus adopting the Christian tradition as to the number. The wound inflicted on the left side appears to them of little importance, but merely a proof of the violence of the blow on the right.*



The Confession of Saint Longinus. J.-J. T.

As we have already remarked, many legends are related about the centurion Longinus. One of these legends tells that he was blind, but that the stream of water and of blood which flowed from the heart of Jesus cured him alike of the blindness of the eyes of his body and of his soul. We have, however, seen from the account given by the Evangelist that the conversion of Longinus resulted from totally different causes. Saint Longinus is specially venerated at Mantua, which city once owned his spear. It has now been transferred to Rome.

THE RESURRECTION

FROM THE DEATH OF OUR SAVIOUR JESUS CHRIST
TO HIS ASCENSION

THE RESURRECTION

INTRODUCTION

THE word Resurrection, as used in the above title, must be understood in a special sense. I have employed it to designate the whole of the period which elapsed between the death of the Saviour and His resurrection. And, as a matter of fact, the sacrifice once consummated, the Victim has a right to His apotheosis. If that apotheosis is a little delayed it is but to make very sure that the death is real and palpable and to test the faith of the friends of Christ; but the right to apotheosis is won and its realisation is close at hand; the Resurrection has already begun.

All the scenes we are about to reproduce will have a character peculiar to themselves. After the thunderbolt of the Passion there ensues a pause such as occurs in the wake of all great storms. The suffering of the Son of God, a suffering altogether human, in that His divinity could not suffer, came to an end at the same time as His mortal life. Every one is in a state of prostration after all the agony of the terrible day of Good Friday. The fact is, the events of that day succeeded each other with unexpected precipitancy, God alone knew why. The bold *coup de main* of the Sanhedrim, the condemnation of the night of Holy Thursday, the confirmation by Pilate of that condemnation, the scourging and the death all succeeded each other with a bewildering rapidity. The friends of Jesus, who have gone through all these agitating emotions, now experience a sense of lassitude which somewhat mitigates their grief; Pilate himself even, phlegmatic though he is by nature, seems to share the impression made on the believers in the Saviour; he, too, is astonished at the swift succession of events, and he needs the report of the centurion before he can believe that Jesus is really « already dead ». On the other hand, the extraordinary phenomena which accompanied this death are now at an end; the convulsions which rent the soil have ceased; the dead no longer appear to terrify the living; Heaven, conquered by the death of Christ, is reconciled with earth and rolls back her mantle of gloom as if it were a mourning garment no longer needed. Already, whilst the Passion was still going on, little patches of blue had appeared here and there in the prevailing blackness, shining out timidly like some faint hope, but now they widen and spread till they occupy the whole of the sky; nature, so long under a

ban, brightens up in the new flood of light, and a serene peace reigns everywhere.

Beginning with the evening of Good Friday, we shall have to describe a series of pious offices cautiously performed to prepare the sacred Body of the Lord for the Tomb; we shall speak of shrouds and of aromatic spices. Everything is done silently, without any outward signs of woe, with a resigned melancholy which is not altogether without a certain gentle solace of its own. Now that the blood has been stanched and the limbs are composed, the form of the Saviour is restored to its old calm beauty, and the loving hearts of those gathered around it feel as if the actual presence of the Lord were given back to them. It had been so terribly hard to them to be debarred from getting close to Him on Calvary and to be unable to lavish cares on Him Who was all in all to them, in His time of Agony. Now, at last, their reverent zeal need fear no check; the Governor has given the sacred Body to an influential friend, Joseph of Arimathæa, and the mourners are, therefore, safe from the brutal insults of the Jews. Guards will, it is true, come and take up their post at the entrance to the Sepulchre; but their arrival is delayed long enough for everything to be completed without interruption in the quiet walled-in Garden of Joseph.

The first impression we have to give, therefore, is of a tomb; but of a divine, a sacred tomb. True, in that tomb we feel all the oppressive gloom of death, we see caves hewn in the living rock, stones blocking the entrance, which roll slowly back in the grooves prepared for them; but with the gloom is mingled something of the serene majesty of the approaching Resurrection, we feel the freshness of the coming dawn after the overwhelming gloom of the preceding sunset. — The Apostles are once more together in the guest-chamber and there is something strange in their demeanour. They cannot understand what has happened; they are abashed and discouraged by the death of the Master, which He so often foretold, but in which they never believed. For the Messiah to have died without restoring His Kingdom surely was to have failed in the most essential part of His mission. This was, in fact, how the matter would be understood by every Jew and of course also by the disciples. When, therefore, He said to them: « I must die » their astonishment was intense. On one occasion we know that Saint Peter so far forgot himself as to exclaim: *« Absit a te, Domine. »* — « Be it far from thee, oh Lord! » And after the Resurrection the first question the Apostles were sure to ask would be: *« Si in tempore hoc restitues regnum Israel? »* — « Wilt Thou now restore the Kingdom of Israel? » Now, however, not knowing what was about to happen they were all in a state of hesitation easily understood. Their feelings waver between faith in the promises of Jesus and certainty of the fact of His death; they have but a faint hope at the bottom of their hearts; but that hope is enough to save them from absolute despair, and its existence is what keeps them together, expecting they know not what.

The evening of Good Friday is passed in this manner and so is the whole of Saturday; the Holy Women meanwhile watching near the Sepulchre, their hearts warning them that something wonderful is going to happen. Then the guards arrive, take up their posts, light their lanterns and begin their vigil, but nothing happens yet. And now the dawn, a mysterious and troubled dawn, begins to break: the morning, the fresh calm morning has come, its light spreading everywhere, when suddenly a dull sound like a distant subterranean rumbling is heard. It is the tomb struggling to retain its prey; the stone reluctantly rolling back in its groove. Terror-struck, Death takes flight, conquered by triumphant Life divine, whilst above the mound beneath which the Saviour had lain rises an apparition. It is He Himself! But He is visible for one brief second only, for the conditions of His life are

changed, His glorious body is no longer like ours. Like the lightning which flashes from the East to appear almost simultaneously in the West, He can transport Himself hither and thither, now disappearing, now appearing here to Peter, there to the Holy Women, to His Mother, or to Mary Magdalene, now in the Garden, now in the Guest-Chamber; and wherever the apparition is seen, those to whom it is revealed notice about it a certain mystery. He is no longer the same. His life on earth had been a condescension of God. His life now has become a condescension of His humanity itself. His dwelling-place is of right in Heaven above; He is now but a passing Guest on earth, and this new characteristic of His personality will be brought out in my pictures. The episode of the Disciples on the road to Emmaus gives us the keynote of the state of mind of the disciples before and after the Resurrection, and later we shall witness the foundation of the Church, when Peter receives the command : « Feed my sheep », and the Apostles the mission to teach all nations. From that moment their eyes were opened to the work in which they had hitherto aided without understanding what it was. His work thus completed on earth, there was nothing more for Jesus to do but to ascend to Heaven, where His place awaited Him on the right hand of His Father, whence, though invisible, He will continue as supreme Chief to govern those whom His heavenly Father has given to Him.

Such, briefly stated, are the contents of this the last part of my book. I have nothing further to add on the subject of my mode of procedure; the reader has now had ample opportunities of judging it, and I leave him to form his own opinion on my work. I have just one word to add on the subject of the last engraving. I could not close the « Life of Jesus » without making any reference to what became of His Mother after His death. The destinies of the Mother and Son were so bound up with each other that it would be difficult to believe that Mary could have survived Him, did we not remember how necessary her life was to the Infant Church. Where did she live? There is very considerable doubt on that point. What did she do? About this we know still less, but we can guess. One thing is certain, and that is, that Mary lived for Jesus, that her life was bound up in Him, in her memories of Him, in her hope of His coming again. How often must she have gone back to Golgotha to seek again and yet again the traces left behind Him by the divine Martyr, counting the drops of His blood upon the rock, seeing once more in imagination the gibbet o' which had hung her well-beloved Son! The hole in which the Cross had been placed and which had remained unaltered must have been the most eloquent of all the sacred relics, and it is close to it that we have represented the aged Virgin as reverently kneeling.

THE RESURRECTION

Jesus alone on the Cross.

THE day which has been so crowded with events is drawing to a close; the spectators have left Calvary and the two thieves have already been taken away. This was quickly accomplished, for all that was needed was to undo the ropes which kept the bodies in place, to fling those bodies into some hole near by and then to cover them over with stones, of which there were plenty about. In the case of Jesus a special request had been made and the orders of Pilate were being awaited. It was Joseph of Arimathæa, according to Saint Mark « an honourable counsellor », that is to say, a member of the great Council or Sanhedrim, and a secret disciple of Christ, who had gone to crave the body of the Master. During this pause Saint John and Mary



Jesus alone on the Cross. J.-J. T.

Salome went into the town to collect all that was needed for the performance of the last melancholy offices for the sacred remains and for burying them in accordance with the usual rites. Already, finding the place deserted, and attracted by the smell of blood, the dogs, which swarm in Eastern towns, are prowling about Calvary. They run to and fro sniffing for the bodies of the thieves, whilst in the air above hover eagles and vultures, wheeling slowly round, ready in their turn to pounce upon the quarry. We all know how a certain mother of olden times defended the crucified bodies of her sons against the attacks of wolves and eagles. The Mother of Jesus, who still stands, and Mary Magdalene who has fainted away, at the foot of the Cross, can neither of them leave. Even if they could believe Him to be dead they could not tear themselves from the spot, but feel as if they must remain there for ever. Absolute silence reigns around Golgotha; a thousand reasons keeping the crowds away from it and even preventing isolated passers-by from approaching. To begin with, the Sabbath is close at hand; it commences at sunset, after which all Jews will be occupied and absorbed with the ceremonies of the Passover. Moreover, dead bodies are looked upon as impure, and everyone would avoid being near them on the eve of so solemn a fête. Lastly, and above all, the extraordinary events which occurred on Calvary but a few hours previously have led to the spot being dreaded, and all the spectators have fled from it: a few belated travellers at the most glide rapidly along the walls of rough stone, their furtive steps seeming rather to intensify than to disturb the loneliness of the scene. Truly gloomy is the appearance of Calvary! Two empty crosses stand out against the sky, whilst the third still bears the body of the divine Victim, rigid in the immobility of death. At His feet are two silent women and all around Him is the desert. The darkness has gradually dispersed and the weather is brightening somewhat, though it still looks threatening. A pale sun lights up the Mount of Olives, at the foot of which is the town, now in all the ferment of excitement usual at the time of the great feasts. The air is laden with a penetrating perfume, it is the scent of the incense, of which large quantities are being burnt in the Temple. At regular intervals the sound of the trumpets rings out, now in short, now in long drawn-out blasts, summoning the worshippers to the evening ceremonies and regulating the order in which successive groups are allowed to enter the Temple. Mary and the Magdalene remain motionless, utterly absorbed in their grief. What have they left to do but to wait? In any case, however, they could not leave the Lord. When Jesus was deserted by all others these two women were ever true to Him.



A typical Jew of Jerusalem. J.-J. T.

Joseph of Arimathæa in Pilate's House

Saint Mark — Chap. 15

VENIT Joseph ab Arimathæa, nobilis decurio, qui et ipse erat exspectans regnum Dei, et audacter introivit ad Pilatum, et petiit corpus Jesu.

44. Pilatus autem mirabatur, si jam obiisset. Et accersito centurione interrogavit eum, si jam mortuus esset.

45. Et quum cognovisset a centurione, donavit corpus Joseph.

JOSEPH of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44. And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

45. And when he knew *it* of the centurion, he gave the body to Joseph.

Even Pilate must have been greatly troubled by the events of this terrible day. The dream of his wife Claudia, on which he has had time to think quietly since the iniquitous condemnation, the awful phenomena of which he has been a witness, and above all, his memory of the bearing of the Master, of His words so pregnant with meaning, of His look so calm yet so penetrating, with His superhuman silence later, all combine to fill with alarm the guilty conscience of the Governor, who has sacrificed an innocent Victim to fear for himself. All of a sudden, however, a member of the Sanhedrim comes to him, « went in boldly », says Saint Mark, and truly courage was needed to proffer such a request as his! He came to crave as a favour that the body of the Victim should be given to him, thereby denouncing himself as a disciple of that Victim. His boldness was indeed something quite new in Joseph the « honourable counsellor », for hitherto he had been, it is true, a disciple « but secretly for fear of the Jews ». It was Jesus on the Cross Who had changed him. He is no longer afraid of anything; he goes boldly to claim the body of the Master. And Pilate, full of marvel at so speedy a death, « called unto him the centurion » to learn the truth from his mouth. The latter, as we know, himself full of emotion and excitement, told what he knew and withdrew. Joseph of Arimathæa then repeated his request and Pilate granted it without demur. Would not shewing a little benevolence now soothe his own conscience, full of remorse as it was for the crime of the morning? He therefore gave the body of Jesus to Joseph (donavit), *says the Vulgate with precision. This free giving was by no means usual, for many a time did the procurators refuse to restore to their families the bodies of the dead unless they were paid to do so. Pilate, however, in this case*



Joseph of Arimathæa. J.-J. T.



Joseph of Arimathæa in Pilate's house. J.-J. T.

is bent on being generous. He has no heart to make a bargain. Joseph of Arimathæa, therefore, leaves at once and disappears in the streets of the city to seek a shroud.

The Descent from the Cross

Saint John – Chap. 19, v. 38

POST hæc autem rogavit Pilatum Joseph ab Arimathæa (eo quod esset discipulus Jesu, occultus autem propter metum Judæorum), ut tolleret corpus Jesu. Et permisit Pilatus. Venit ergo et tulit corpus Jesu.

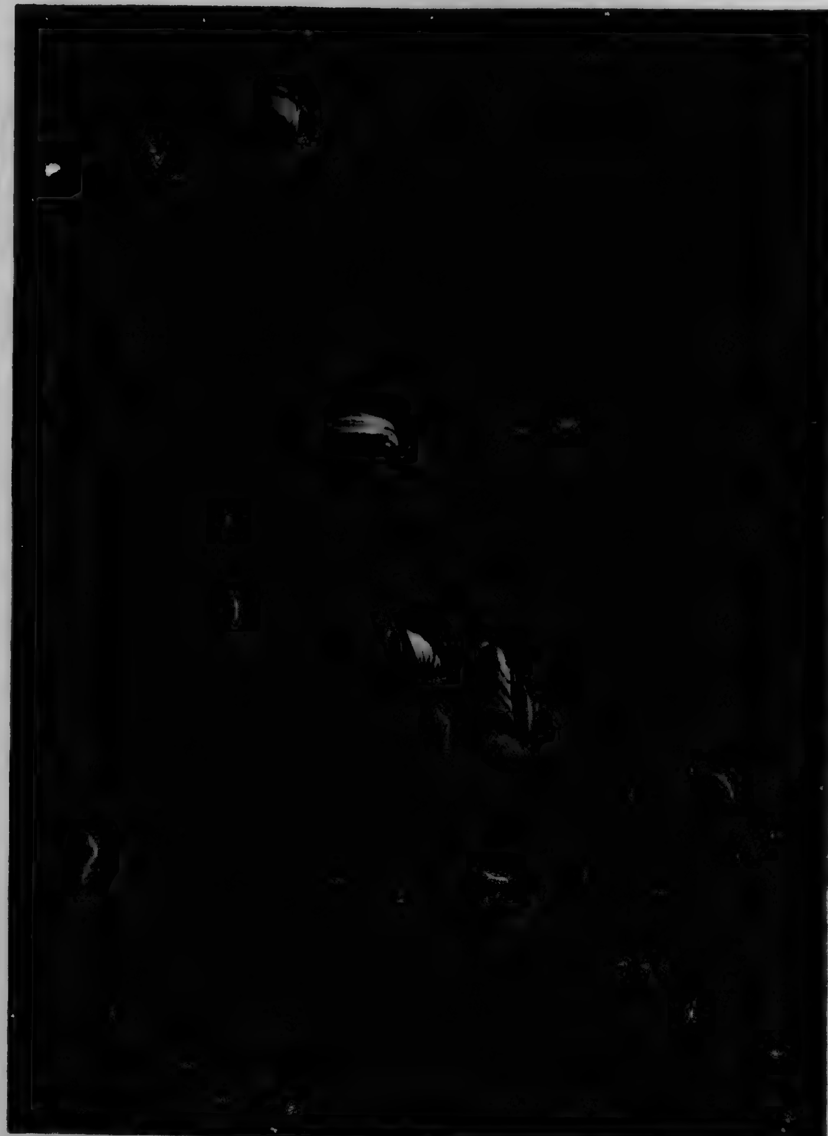
AND after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus; and Pilate gave him leave. He came therefore and took the body of Jesus.



J.-J. T.

f Arimathæa,
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J. J. TISSOT PINXᵗ

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THE DESCENT FROM THE CROSS



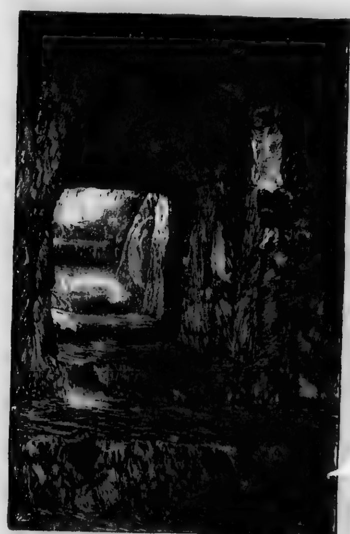
The Blessed Virgin receives the Body of her Son. J.-J. T.

Calvary is hushed in silence now, and instead of the tumult [illegible] a short time ago nothing is heard but stifled sobs. The necessary orders for removing the sacred Body from the Cross as rapidly as possible are whispered from one to the other. Nicodemus and Joseph of Arimathæa noiselessly make all the necessary arrangements for the delicate operation. This is how it was probably managed. To begin with, a long band of some material was placed across the chest and under the arms of Jesus, which band, passing over the crossbeam on either side of the title, and kept in place from behind by those who stood on the ladders, served to uphold the body for a moment or two when the cords were removed. The nails were then taken out of the hands; the arms were gently drawn down against the livid body, still bearing on it the marks of the blows, the injuries sustained in the various falls, the scourgings and the bonds. Then, the body being still kept in place against the Cross by the band, the nail was removed from the feet, and the centurion reverently received in swathing cloths the legs of the Saviour. By gradually loosening the band of stuff upholding and wrapping round the sacred Form it is now possible to let that Form slowly glide into the arms of Mary, Saint John and the Magdalene, who stand waiting to receive it. Their hands are swathed in linen brought from the town; it is only with the deepest reverence that they venture to touch the sacred remains; their sobs have ceased and a solemn silence reigns on Golgotha. Now that the face of Jesus is brought close to them they can gaze on it unchecked and see how the blood, which has now turned black, fills all the cavities, contrasting vividly and terribly with the pallor of the skin. The nostrils, the mouth, the eyes are all alike filled with blood, the hair beneath the crown of thorns is soaked with it; the ears are quite hidden by the great clots which have collected about the temples. The half-closed eyes are suffused with blood, yet through the

partial veil they seem to retain their tender expression. It is Saint John who mentions the fact of the presence of Nicodemus, and his reason for so doing is betrayed by the expression he uses: « And there came also Nicodemus », he says, « which at the first came to Jesus by night ». There is something very striking in the contrast thus suggested.

The Blessed Virgin receives the Body of her Son

THE following is our view of the scene which now took place. Beyond the platform of Calvary, on the same side as the Garden of Joseph of Arimathæa and not far from the Sepulchre in which Jesus was to be buried, was a spot well fitted for the performance of the first of the touching rites which the Virgin was eager to perform for the sacred body of her divine Son. She was seated on some natural steps in the rock and the body of Jesus was laid near her, in such a manner that it could rest against her knees with the head upon her breast, so that she could lavish all her tenderness on it. Some warm water was provided close at hand for the melancholy toilette of death, and with its aid the matted hair is freed from blood, the wounds are washed, and the crown of thorns, which is glued to the head with dried gore, is removed. Then the beard, the neck and the upper part of the body are washed. The precious blood is collected with sponges, which have been dipped in tepid water, and is placed in a vessel ready to receive it. The deep wounds on the head, in the hands, and on the right shoulder, with the gaping opening in the side are anointed with spices; the hair is smoothed and parted, and the distorted features gradually resume something of their original aspect. The Apostles and disciples, who have been looking on from afar ready to flee, venture to approach now that their enemies have left Calvary. The Holy Women are also present, doing their best to aid the Mother of the Saviour. The crown of thorns when removed is put carefully aside. That precious relic will at first be reverently preserved by the family of Jesus, then it will pass into the hands of the first Christian Bishops and later into the care of the Emperors of Constantinople, until at last it will be taken charge of by Saint Louis, to be preserved in Paris until the present day, a silent witness of the troubles and the triumphs of the Church of Christ. Saint Anselm, in his Cur Deus Homo, *claims that it was revealed to him by the Virgin herself that Joseph of Arimathæa, when he went to Pilate to ask for the body of Jesus, urged as one of the reasons why it should be given to him the fact of the Mother of the Victim being at the point of death from grief. If Jesus, condemned as He had been by the usual legal authority, might be supposed to have been guilty, there was at least no doubt that His mother was innocent and deserved the compassion of the procurator. Would it be just to deprive her in her deep affliction of the melancholy joy of burying her Son? Must she, innocent as she was, be completely crushed by an act of harshness so unprecedented?*



The round Stone seen from within. J.-J. T.

The Body of Jesus

CARRIED TO THE STONE OF ANOINTING

Saint John – Chap. 19, v. 39

VENIT autem et Nicodemus, qui venerat ad Jesum nocte primum, ferens mixturam myrrhæ et aloes, quasi libras centum.

AND there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

The head, face, hands and arms, with the upper part of the sacred body, have been washed with lukewarm water, dried and anointed with spices by the Mother of Jesus. The mourners then prepare to descend to the foot of Mount Calvary, where, near the entrance to the so-called cave of Melchizedek, was a piece of rock flat enough to receive the corpse. There the disciples will complete the work begun by Mary, washing the feet, the legs and the lower part of the body. They will then anoint with spiced unguents the wounds, the bruises and the gaping holes made by the nails. Now that the body of Jesus rests in the shroud, upheld by His friends, it seems instinct with a calm and majestic grandeur. The hair and beard are carefully arranged; the limbs seem to be stretched out in natural repose, and the features are restored to something of the beauty which rendered the Saviour so attractive in life. The procession is soon formed; the sacred burden is carried by Nicodemus, Joseph of Arimathæa, Saint John and the centurion. The Virgin follows, supported by her nearest relations, whilst Mary Magdalene, who is scarcely able to walk, follows her; the group of Holy Women succeeding the chief mourners, chanting Psalms broken every now and then by their lamentations, which they no longer make any attempt to disguise. The crown of thorns, with the sponges soaked with the precious blood and the vessels containing the water which has been used to wash the sacred corpse, are set apart, protected by a veil thrown over them. As for the nails which had



A Tomb in the Valley of Hinnom. J.-J. T.



The body of Jesus carried to the stone of Anointing. J.-J. T.



The Stone of Anointing. J.-J. T

fastened Jesus to the instrument of His death, they were left with the Cross and its title. It would have been against the law to remove any of these things, for they were the property of the Roman authorities. It is to these scruples that we must, as it appears to me, attribute what would otherwise appear the inexplicable negligence of allowing the Cross and the nails to be buried beneath the rubbish which accumulated during the long centuries succeeding the death of Christ.

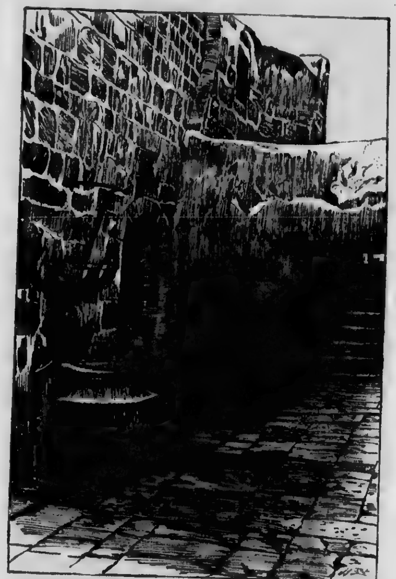
The Stone of Anointing

Saint John — Chap. 19, v. 40

ACCEPERUNT ergo corpus Jesu et ligaverunt illud linteis cum aromatibus, sicut mos est Judæis sepelire.

THEN took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

The disciples have completed their pious task; the body has been washed, embalmed, and, as was the custom amongst the Jews, linen bands have been wound round it before it was placed in its shroud. Finally, a second shroud would be placed over the beloved face, hiding it from the tender gaze of the mourners. Then the lamentations burst forth afresh. As long as there was anything left to be done for Him Who had been taken from them, the disciples feel as if He were restored to them, but now that all is done, their grief is once more intense. For just one moment, however, there is silence; for, in the midst of the general distress, when all the disciples have prostrated themselves on the ground, Mary gives her last kiss to her dead Son, and the mourners feel that this is the supreme farewell. That pious act accomplished, the sobs and lamentations of the women are again heard, mingled with the chanting of funeral hymns and psalms. The heavy clouds which had obscured the sky during the day are dispersed and the evening is fine. In the soft air of the twilight a peculiar aroma rises and floats, it is that of dried medicinal herbs, its pungency and sharpness calling to mind the wild hilly districts where such plants grow, or the scent of the foliage crushed under the feet of the worshippers in certain Temple services. The women are now all grouped together, their faces veiled and their ample draperies entirely shrouding their figures, giving them the solemn, reserved appearance suitable to a funeral ceremony. The Saviour has just been wrapped in the final shroud, the sacred and symbolic tallith which we have several times referred to. The resinous torches are lighted now, to shew the way to the tomb of Joseph of Arimathæa, which is quite close by. The procession is ready to begin its progress thither. Mystics do not, of course, fail to find a figurative meaning in the proceeding we have just described. « We too », says Enthymius, « when we receive at the altar the body of the Saviour should anoint it with fragrant spices, that is to say, with works of virtue and with effort combined with contemplation. »



An ancient well. J.-J. T.

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J.-J. T.

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[illegible] CARRIED TO THE TOMB

Christ carried to the Tomb

Saint John – Chap. 19, v. 41

ERAT autem in loco, ubi crucifixus est, hortus, et in horto monumentum novum, in quo nondum quisquam positus erat.

NOW in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

The new sepulchre given by Joseph of Arimathæa is close at hand, not a stone's throw off the flat piece of rock where the washing and embalming of Jesus have taken place. Behind this spot, however, the ground suddenly rises, whilst the wall enclosing the Garden makes it impossible to go straight to the tomb. The procession is therefore compelled to make a slight détour to avoid places so steep that the sacred burden would be shaken in a manner not at all consistent with the reverence due to it. The ground was not, in fact, then as level as it became later. The sun is setting; haste must be made, for the Sabbath will very soon begin and the whole ceremony ought to be completed before that. This will explain how it was that there was something left to be done on the Sunday morning, and why the Holy Women will return to anoint yet again the body of the Lord. — The sky is clear; all the serenity of an evening in spring is once more restored. There is no wind, the smoke of the torches lighting up the tomb ascends straightly, the women shrouded in their mourning garments follow singing psalms, the sweet sound of their voices being heard afar off through the still air. The body of the Master is borne upon a kind of litter carried on their shoulders by Saint John, Joseph of Arimathæa, the centurion and Nicodemus. Then comes Mary, accompanied by the Holy Women. On leaving the Stone of Anointing, the procession turns in the direction of the town, then, skirting along the spot where the crosses are lying, reaches the garden, passes beneath a few olive and fig trees, the shadows of which gradually deepen and lengthen, finally arriving, after having made an almost complete circuit of Golgotha, at the entrance to the Sepulchre, which is reached by going down a few steps.


The round Stone seen from without. J.-J. T.

Christ in the Tomb

Saint John – Chap. 19, v. 42

IBI ergo propter parasceven Judæorum, quia juxta erat monumentum, posuerunt Jesum.

SANCT. MARC. — C. 15

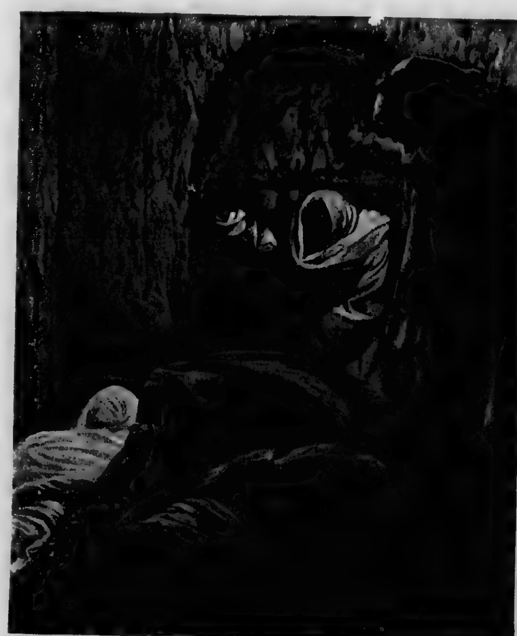
46. ... Et posuit eum in monumento, quod erat excisum de petra, et advolvit lapidem ad ostium monumenti.

THERE laid they Jesus therefore because of the Jews' preparation *day;* for the sepulchre was nigh at hand.

SAINT MARK — CH. 15

46. ... And laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

The tomb hewn in the living rock is reached through a second rock-cut chamber. The body of Jesus is placed in a kind of trough. The opening giving access to the Sepulchre is low, and those who enter it have to stoop. It is closed on the outside by a rounded stone not unlike a millstone running in a groove. This stone, heavy and difficult to move as it was, would engross the thoughts of the Holy Women when they came to visit the Sepulchre on the morning of the Resurrection. Levers were generally used for moving stones of this kind, and once in place they were kept firmly in their grooves by wedges. An example of the mode of closing a sepulchre in use at the time of Our Saviour can still be seen in the so-called Tomb of the Kings on the north of Jerusalem.



Christ in the Tomb. J.-J. T.

The two Marys watch the Tomb of Jesus

Saint Mark – Chap. 15, v. 47

MARIA autem Magdalene et Maria Joseph adspiciebant ubi poneretur.

AND Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

The precious body has been laid in the Tomb; the last farewell has been silently taken. The mourners have filed past the corpse resting in the cubiculum, *or little chamber, referred to above, and have then slowly retired backwards as we all regretfully leave a place we love. The stone, the wedges removed, has rolled into its groove, it has been firmly fixed once more and the Sepulchre is closed. It is still, however, possible to enter the first chamber, for the outer aperture remains open. Everyone is gone now except two women who remain to watch the sacred spot from a distance. They intend to go back to it at the earliest possible moment to render yet more last services to the divine Master. At present, they must not dream of doing anything, for the Sabbath has begun; they must content themselves with reviewing every detail of the interment, so that they may know what to do the next morning. This is what Saint Mark implies when he says : « Mary Magdalene and Mary the mother of Joses beheld where he was laid. » Then they take up their post on a rock opposite the entrance and wait. Time passes, but they are still there, they have too much food for meditation to be impatient. The night is closing in on them, still they do not move from their place, but with eager gaze they seem to strive to pierce through the stone closing the Tomb, to the form of Him they love.*



The two Marys watch the Tomb of Jesus. J.-J. T.

EASTER EVE

The Roman Guards at the Tomb

Saint Matthew – Chap. 27

ALTERA autem die, quæ est post Parasceven, convenerunt principes sacerdotum et Pharisæi ad Pilatum.

63. Dicentes : Domine, recordati sumus, quia seductor ille dixit adhuc vivens : Post tres dies resurgam.

64. Jube ergo custodiri sepulcrum usque in diem tertium, ne forte veniant discipuli ejus et furentur eum, et dicant plebi : Surrexit a mortuis ; et erit novissimus error pejor priore.

65. Ait illis Pilatus : Habetis custodiam ; ite, custodite sicut scitis.

NOW the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate.

63. Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead : so the last error shall be worse than the first.

65. Pilate said unto them, Ye have a watch : go your way, make *it* as sure as ye can.



The Roman Guards at the Tomb. J.-J. T.

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THE RESURRECTION

66. Illi autem abeuntes, munierunt sepulcrum, signantes lapidem, cum custodibus.

66. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

After their interview with Pilate, the members of the Sanhedrim, having obtained his authority, make their own arrangements for securing the Tomb. It is now Saturday evening; the guard arrives and takes up its position; the lanterns are lit and a scribe comes to seal the round stone carefully. The Jews consider this a necessary precaution, to guard against the watchmen themselves, who might have been bribed by the friends of Jesus. The wax seals impressed, the man leans against the stone and becomes drowsy. The night is calm; the guards lie down upon the ground and watch in silence. Nothing is heard but the continuous barking of the dogs who prowl about in noisy bands all night.

EASTER DAY

The Resurrection

Saint Matthew — Chap. 28

PRÆ timore autem ejus exterriti sunt custodes, et facti sunt velut mortui.

5. Respondens autem angelus dixit mulieribus: Nolite timere vos; scio enim, quod Jesum, qui crucifixus est, quæritis.

6. Non est hic; surrexit enim, sicut dixit.

AND for fear of him the keepers did shake, and became as dead *men*.

5. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6. He is not here: for he is risen, as he said.

The glorified Christ escapes from the tomb; silently He rises, His wounds shining luminously. His body, now triumphant over death, no longer subject to the laws to which it had previously submitted. In a moment He will disappear in space to reappear according to His promises. The sudden terror inspired by the earthquake, the blinding radiance which issues from the tomb and the apparition of the angel seated within it plunge the guards into a kind of cataleptic state, and, as the sacred text tells us, « They became as dead men. » The Evangelist notes especially the effect produced on the soldiers by the sight of the angel: « for fear of him », he says, « the keepers did quake » as though a thunderbolt had fallen. They seemed to see the lightning flash and a terrible meteor flinging itself upon them to crush them to powder.

Mary Magdalene and the Holy Women at the Tomb
Saint Mark – Chap. 16

ET quum transisset sabbatum, Maria Magdalene et Maria Jacobi et Salome emerunt aromata, ut venientes ungerent Jesum.

2. Et valde mane una sabbatorum veniunt ad monumentum orto jam sole.

3. Et dicebant ad invicem : Quis revolvet nobis lapidem ab ostio monumenti ?

4. Et respicientes viderunt revolutum lapidem. Erat quippe magnus valde.

5. Et introeuntes in monumentum viderunt juvenem sedentem in dexteris, coopertum stola candida, et obstupuerunt.



Mary Magdalene and the Holy Women at the Tomb. J.-J. T.

AND when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

2. And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun.

3. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre ?

4. And when they looked, they saw that the stone was rolled away : for it was very great.

5. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6. Qui dicit illis : Nolite expavescere. Jesum quæritis Nazarenum crucifixum. Surrexit, non est hic, ecce locus ubi posuerunt eum.

6. And he saith unto them, Be not affrighted : Ye seek Jesus of Nazareth, which was crucified : he is risen ; he is not here : behold the place where they laid him.

In the evening, when they see the guards arrive, the Holy Women withdraw and employ themselves in buying precious spices with which, as we have already explained, they intend to anoint yet again the sacred body of the Saviour. They can get these spices now, for the Sabbath ends at sunset, and from that moment the shops, which have been closed for the preceding twenty-four hours, are open again, so that all can buy the necessary provisions for that evening and the next morning. Their purchases completed, the Holy Women return together to the Sepulchre. They are ignorant of the fact that seals



The Angel on the Stone of the Sepulchre. J.-J. T.

have been set upon the stone, but they know that it is heavy and difficult to move, and they are considering whom they can ask to roll it back. Their embarrassment does not last long. When they return they find the guards prostrate, and in the midst of a bluish radiance they see a strange and supernatural figure seated at the entrance to the Sepulchre. The tomb itself is open and filled with a surpassing glory of light. Jesus is no longer there. What can have become of Him? They approach timidly, and then the angel, the first sight of whom has terrified them, announces the Resurrection.

The Angel on the Stone of the Sepulchre

Saint Matthew — Chap. 28

ET ecce terræ motus factus est magnus. Angelus enim Domini descendit de cœlo, et accedens revolvit lapidem,

AND, behold, there was a great earthquake : for the angel of the Lord descended from heaven, and came and rolled

et sedebat super eum.

3. Erat autem aspectus ejus sicut fulgur, et vestimentum ejus sicut nix.

back the stone from the door, and sat upon it.

3. His countenance was like lightning, and his raiment white as snow.

Saint Matthew attributes the earthquake which took place at the Resurrection to the descent of the angel of the Lord from Heaven, and certain early commentators take this as a proof that the angel in question was Gabriel, the same messenger who had announced to Mary the coming birth of Christ. Gabriel does, in fact, signify the power of God, and for that reason it would seem to be peculiarly appropriate that he should be associated with the Resurrection, that work of sovereign might. Moreover, add these doctors, it was fitting that the same angel should announce to the world the two births of the Son of Man: that to life on earth and that to life on high. There can be no doubt, they say, that many other celestial spirits were also present though invisible.

« They have taken away the Lord »

Saint John — Chap. 20

UNA autem sabbati Maria Magdalene venit mane, quum adhuc tenebræ essent, ad monumentum, et vidit lapidem sublatum a monumento.

2. Cucurrit ergo et venit ad Simonem Petrum et ad alium discipulum, quem amabat Jesus, et dicit illis : Tulerunt Dominum de monumento, et nescimus ubi posuerunt eum.

THE first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

After the Entombment of Christ the Apostles lived together: their anxiety, shared by all the friends of Jesus, kept them assembled in one house. They waited in the Guest-Chamber, or rather they hid themselves there, dreading discovery and further persecution. This night, especially, they must have been agitated by vague presentiments, when they remembered certain mysterious words of the Master. Suddenly, on Sunday morning, that is to say, on the day following the Sabbath, hasty knocks are heard at the door. Who can it be? What is happening? Are they to be arrested? Is the persecution of the disciples to be continued and must they flee again? Saint Peter and Saint John, who are more affectionately anxious and more eager about the Master than the others, are the first to open the door. It is Mary Magdalene

who waits without; she rushes in like a hurricane, and, standing panting for breath on the threshold, she flings out the words without approaching nearer to the Apostles : « They have taken away the Lord out of the sepulchre, and we know not where they have laid him. » She is blinded by agitation. As long as Jesus was still there, living or dead, she could manage to control her grief and deceive herself, but now that He is gone, she becomes quite mad; she must find Him at all costs, and she hurries back to the Sepulchre, followed by most of her companions.

Saint Peter and Saint John run to the Sepulchre

Saint John — Chap. 20

Exiit ergo Petrus et ille alius discipulus, et venerunt ad monumentum.

4. Currebant autem duo simul, et ille alius discipulus præcucurrit citius Petro et venit primus ad monumentum.

5. Et cum se inclinasset, vidit posita linteamina, non tamen introivit.

6. Venit ergo Simon Petrus sequens eum, et introivit in monumentum, et vidit linteamina posita,

7. Et sudarium, quod fuerat super caput ejus, non cum linteaminibus positum, sed separatim involutum in unum locum.

8. Tunc ergo introivit et ille disci-

Peter therefore went forth, and that other disciple, and came to the sepulchre.

4. So they ran both together : and the other disciple did outrun Peter, and came first to the sepulchre.

5. And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.



Tombs in the Valley of Hinnom. J.-J. T.

6. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7. And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8. Then went in also that other disciple,



« They have taken away the Lord ! »

J.-J. T.

pulus, qui venerat primus ad monumentum; et vidit et credidit;

9. Nondum enim sciebant Scripturam, quia oportebat eum a mortuis resurgere.

10. Abierunt ergo iterum discipuli ad semetipsos.

which came first to the sepulchre, and he saw, and believed.

9. For as yet they knew not the scripture, that he must rise again from the dead.

10. Then the disciples went away again unto their own home.

Mary Magdalene had no sooner left the Guest-Chamber before Saint Peter and Saint John hurry after her, running to the Sepulchre as fast as they can. They had little more than half a mile to go to reach the tomb; they had to pass by Herod's Palace and go out of the town by the Gate of Judgment, when they would find themselves quite close to Calvary and the Holy Sepulchre. Or they might have left the city by another gate on the south and ascended outside the walls, til: they approached the Well of Hezekiah or of Amygdalum, which was near Golgotha. It was probably the latter route which the Apostles followed, for they would be safer outside the walls and less likely to attract attention by the unusual haste they were in. In fact, Saints Peter and John ran at their very utmost speed, for they were all



Saint Peter and Saint John run to the Sepulchre. J.-J. T.

eagerness to verify for themselves the agitated account of the Holy Women. Saint John, younger and more active than his companion, out-runs him, but, out of respect for the chief of the Apostles, he will wait for him before actually entering the Sepulchre. The Church is, in fact, already founded, and Saint Peter has been solemnly named as the rock on which it was built; it is, therefore, fitting that he should be the first to authenticate the miracle. Saint Peter then enters the tomb to find the cubiculum *empty and to « see the linen clothes lie, and the napkin, that was about the head of the Lord, not lying with the linen clothes, but wrapped together in a place by itself. » It is very certain, although the sacred text says nothing on the subject, that these precious shrouds were not left in the Sepulchre; they were relics far too valuable to the community of which Saint Peter was the chief. He must have taken them away, and the Church thus became the owner of the priceless treasures. The fact of the Resurrection being now beyond a doubt, the account of the Holy Women being confirmed by the sight of the empty Sepulchre, the two Apostles, convinced, as we are told by Saint John, of the truth, « went away again unto their own home. »*

Mary Magdalene in the Tomb

Saint John – Chap. 20

MARIA autem stabat ad monumentum foris plorans. Dum ergo fleret, inclinavit se et prospexit in monumentum.

BUT Mary stood without at the sepulchre weeping : and as she wept, she stooped down *and looked* into the sepulchre.

12. Et vidit duos angelos in albis sedentes, unum ad caput et unum ad pedes, ubi positum fuerat corpus Jesu.

13. Dicunt ei illi: Mulier, quid ploras? Dicit eis: Quia tulerunt Dominum meum, et nescio ubi posuerunt eum.

12. And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

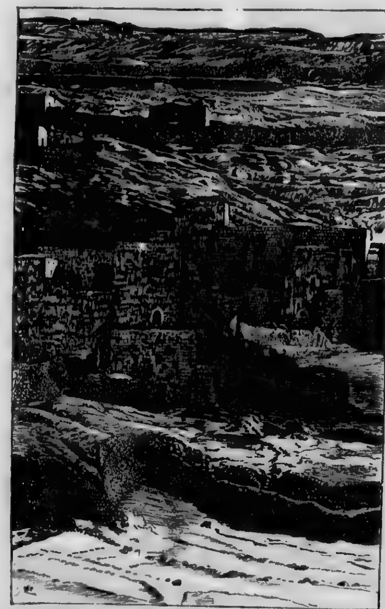
13. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.



Mary Magdalene in the Tomb. J.-J. T.

It is somewhat difficult to follow the order of events, for the Evangelists, each giving his own impressions, appear to contradict each other. With a little care, however, we can, with the aid of the various details given, form a very accurate picture of what took place. This is our own idea : Mary Magdalene, followed by the other two Marys, is the first to arrive, and she finds the actual tomb empty, though the angels are in the ante-chamber. She takes no notice of them, but whilst the other Holy Women are questioning them she rushes away to the Guest-Chamber to tell the Apostles that the body of the Lord has disappeared. She makes no allusion to the angels; they are quite secondary considerations with her, and, as she did not hear them announce the Resurrection, she can only say « They have taken away the Lord. » Certain authors, we must add, prefer to explain these words as an expression of the distress of Mary Magdalene and her companions. They have all heard together what the angels said, they have all reported the facts to the Apostles, as stated by Saint John, but everything seems to them so extraordinary, and their ideas are so confused, that they speak sometimes in the words of the angels and sometimes in their own, thus explaining the divergence in the accounts of

the Evangelists. However this may be, there is no doubt that the Apostles hastened to the tomb, as related above, and when they returned, meeting the Holy Women by the way, they took them back with them with the exception of Mary Magdalene, who went alone to the tomb, still not knowing what to think and feeling sure of but one thing : that the Saviour has disappeared. There she is, then, alone in the Garden weeping, and in the midst of her tears she approaches the tomb to look into it once more. She now sees two angels seated where the body of the Saviour had lain, one at the head, the other at the feet. She feels no emotion at this sight; what she seeks is more to her than any angels, everything else gives way to her anxiety, and she addresses the heavenly messengers as she would any ordinary mortals. One of them says to her : « Woman, why weepest thou? » and she returns with strange persistence to her original thought : « They have taken away my Lord, and I know not where they have laid him. » This despair of Mary Magdalene has from the earliest days of the Church inspired many touching commentaries. Saint Bernard drew tears from the eyes of his audience by dwelling on those simple words : « They have taken away my Lord », whilst Saint Bernardino of Sienna eloquently expresses his surprise at the apparent indifference of Jesus to the tears of the woman He loved : « Oh Mary », he says, « in what hope, in what thought, sustained with what courage didst thou thus remain alone near the tomb? He Whom thou seekest seems insensible to thy grief; He seems to see thy tears, but to care naught for them. What is the meaning of this change? Why does He, Whose own eyes were wet with tears when He saw thee weeping at the tomb of Lazarus, turn from thee now? »



A Corner of Shiloh. J.-J. T.

Christ appears to Mary Magdalene

Saint John — Chap. 20

ET vidit Jesum stantem, et non sciebat quia Jesus est.

AND when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15. Dicit ei Jesus : Mulier, quid ploras? quem quæris? Illa, existimans quia hortulanus esset, dicit ei : Domine, si tu sustulisti eum, dicito mihi, ubi posuisti eum, et ego eum tollam.

15. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

The question has often been asked : how was it that Mary Magdalene did not recognize Jesus when He appeared to her near the tomb, but took Him for the gardener? and many different explanations have been given. Some think that the Saviour did really appear, disguised as a gardener, and He is thus represented by most of the early painters. Others, rejecting, as we think with reason, this improbable idea, attribute Mary's momentary mistake and the dialogue resulting from it to her agitation. A more simple explanation will suggest itself to those who read the sacred text carefully. The Evangelist does, in fact, say that after she heard the Saviour call her « Mary » « she turned herself back » to answer. She had, therefore, in the first instance spoken without turning round, her eyes fixed obstinately on the Sepulchre, and it is, therefore, not surprising, taking into account her confusion and the difficulty of believing in a resurrection, that she did not at the first moment recognize the divine Master. The way in which she refers to that Master is remarkable; she merely uses the pronoun « him », as if the whole world must be cognizant of her loss. « Sir, » she says, « if thou have borne him hence, tell me where thou hast laid him, and I will take him away. » There is something grand in those last words! Mary Magdalene does not consider her weakness, everything seems possible to her if she can but recover Him she loves. She only demands one thing: « Tell me where thou hast laid him, and I will take him away. » This boldness is sublime, and is one of the characteristic touches which give the Gospels their incomparable impress of truthfulness. That of Saint John especially, as we have more than once remarked, is almost always marked by exceptional powers of observation, combined with the charm of the most perfect simplicity.



Christ appears to Mary Magdalene. J.-J. T.

« Touch me not! »

Saint John — Chap. 20

Dicit ei Jesus : Maria. Conversa illa dicit ei : Rabboni (quod dicitur Magister).

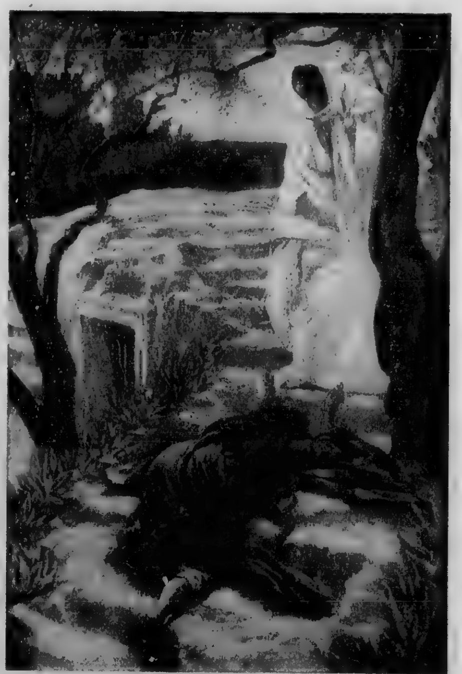
17. Dicit ei Jesus : Noli me tangere, nondum enim ascendi ad Patrem meum; vade autem ad fratres meos et dic eis : Ascendo ad Patrem meum et Patrem vestrum, Deum meum et Deum vestrum.

18. Venit Maria Magdalene annuntians discipulis : Quia vidi Dominum, et hæc dixit mihi.

Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.

18. Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.



« Touch me not! » J.-J. T.

It is from the familiar sound of her own name that Mary Magdalene recognizes the risen Saviour. « Mary! » it is the name none but intimate friends use, and it is impossible not to respond to it. She is moved to the very depths of her soul by that one word, and she eagerly replies: « Master! » In an instant all her grief is gone; mad with joy she flings herself down, thinking to resume her old place at the feet of Jesus and to embrace them as she had done on Calvary. But the time is gone by for such familiarity; Jesus has taken up again a life which He can no longer share with His disciples. He can now only permit them to indulge in distant homage. He therefore gently repels her who would fain touch Him and sends her, the « Apostle of the Apostles » as she is called in the Catholic liturgy, to take to the brethren the news of His approaching Ascension.

Christ appears to Saint Peter

Saint Luke – Chap. 24, v. 34

DICENTES : Quod surrexit Dominus vere et apparuit Simoni.

SANCT. LUC. — C. 24

12. Petrus autem surgens cucurrit ad monumentum, et procumbens vidit linteamina sola posita, et abiit secum mirans quod factum fuerat.

S. JOAN. C. 20

6. Venit ergo Simon Petrus sequens eum, et introivit in monumentum, et vidit linteamina posita,

7. Et sudarium, quod fuerat super caput ejus, non cum linteaminibus positum, sed separatim involutum in unum locum.

SAYING, The Lord is risen indeed, and hath appeared to Simon.

ST. LUKE — CH. 24

12. Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

S. JOHN, CH. 20

6. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie.

7. And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.



Tombs in the Valley of Hinnom. J.-J. T.

When Saint Peter and Saint John had seen for themselves that the body of Jesus was no longer in the tomb, they must have separated, each going his own way, for there is nothing about Saint John in the account of the Lord having appeared to Saint Peter, given by Saint Luke, who is the only one of the Evangelists to relate the incident, though his account was confirmed later by Saint Paul in the First Epistle to the Corinthians, where he says : « He was seen of Cephas, then of the twelve. » In our engraving, Peter is represented on his way back to the Guest-Chamber, when suddenly Jesus appears to him, His body radiating light. He

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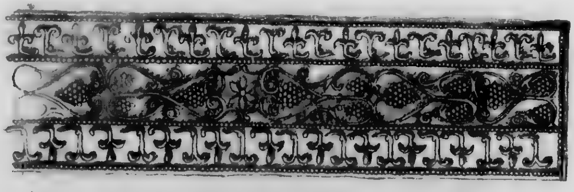


CHRIST APPEARING TO SAINT PETER

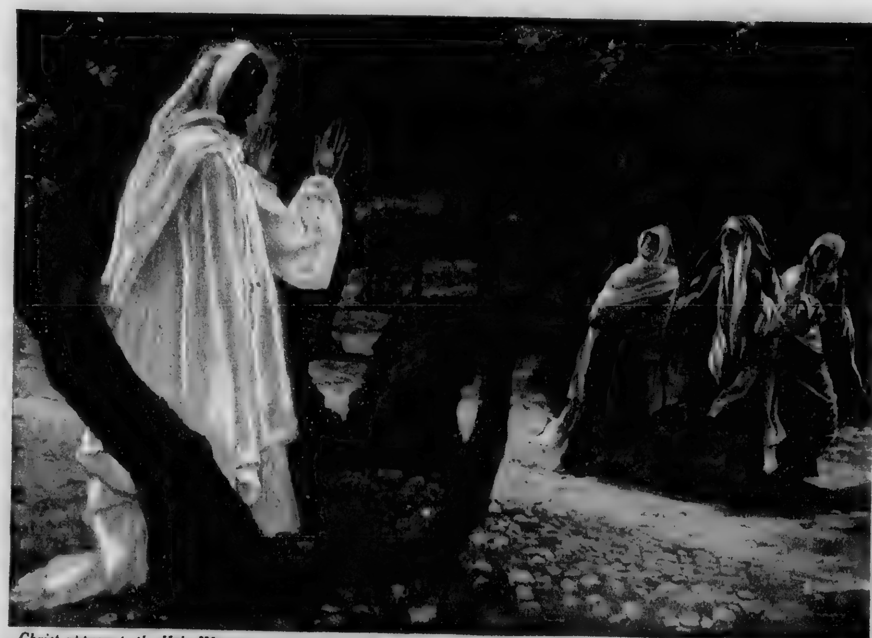
shews His now glorious wounds to His wondering disciple, reminds him by a gesture of his triple denial, which He will later make him retract by a triple protestation of love. From this moment, however, it is very evident that Peter is forgiven, and his confusion is that of surprised affection rather than of fear. He has wept so much, since the time of his fall! The character of Peter, as it comes out in the Gospels, presents curious contrasts. He is at once generous, eager, devoted, easily alarmed and timid. He wants to call down fire from Heaven on the towns which reject his Master, yet he himself denies Him three times. He draws his sword in the Garden and dashes blindly into the midst of the soldiers, cutting off the ear of one of them, but directly afterwards he runs away with the other disciples. At the house of Caiaphas, whither he hastens, not without courage, after John, he cannot face the questions of a mere servant, but a look from Jesus is enough to recall him to himself, and later he will know how to die. When Jesus was about to wash his feet in the Guest-Chamber, he protested: « Thou shalt never wash my feet », but when the Lord replied: « If I wash them not thou hast no part with me », he rushed at once from one extreme to the other, crying: « Not my feet only but also my hands and my head. » Such was Saint Peter, with his sympathetic and deeply interesting temperament, but he had great need of the Holy Spirit to become a pillar of the Church and the rock on which that Church was to be built.



Bir Ayoub or Job's Well. J.-J. T.



Ornament in gilded metal from the Es-Sakhra Mosque or Mosque of Omar. J.-J. T.



Christ appears to the Holy Women. J.-J. T.

Christ appears to the Holy Women

Saint Matthew – Chap. 28

Et exierunt cito de monumento cum timore et gaudio magno, currentes nuntiare discipulis ejus.

9. Et ecce Jesus occurrit illis dicens: Avete. Illæ autem accesserunt et tenuerunt pedes ejus, et adoraverunt eum.

10. Tunc ait illis Jesus : Nolite timere; ite, nuntiate fratribus meis, ut eant in Galilæam : ibi me videbunt.

And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10. Then said Jesus unto them, Be not afraid : go tell my brethren that they go into Galilee, and there shall they see me.



The Disciples on the road to Emmaus. J.-J. T.

FROM THE RESURRECTION TO THE ASCENSION

The Disciples on the road to Emmaus

Saint Luke – Chap. 24

ET ecce duo ex illis ibant ipsa die in castellum, quod erat in spatio stadiorum sexaginta ab Jerusalem, nomine Emmaus.

14. Et ipsi loquebantur ad invicem de his omnibus quæ acciderant.

15. Et factum est, dum fabularentur

AND, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14. And they talked together of all these things which had happened.

15. And it came to pass, that, while they

et secum quærerent, et ipse Jesus appropinquans ibat cum illis;

16. Oculi autem illorum tenebantur, ne eum agnoscerent.

17. Et ait ad illos: Qui sunt hi sermones, quos confertis ad invicem ambulantes, et estis tristes?

18. Et respondens unus, cui nomen Cleophas, dixit ei: Tu solus peregrinus es in Jerusalem, et non cognovisti quæ facta sunt in illa his diebus?



A typical Jew of Jerusalem. J.-J. T.

19. Quibus ille dixit: Quæ? Et dixerunt: De Jesu Nazareno, qui fuit vir propheta, potens in opere et sermone coram Deo et omni populo.

20. Et quomodo eum tradiderunt summi sacerdotes et principes nostri in damnationem mortis, et crucifixerunt eum.

21. Nos autem sperabamus quia ipse esset redempturus Israel, et nunc super hæc omnia tertia dies est hodie, quod hæc facta sunt.

22. Sed et mulieres quædam ex nostris terruerunt nos, quæ ante lucem fuerunt ad monumentum,

23. Et, non invento corpore ejus, venerunt dicentes, se etiam visionem angelorum vidisse, qui dicunt eum vivere.

24. Et abierunt quidam ex nostris

communed *together* and reasoned, Jesus himself drew near, and went with them.

16. But their eyes were holden that they should not know him.

17. And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18. And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19. And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20. And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done.

22. Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23. And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24. And certain of them which were

ad monumentum, et ita invenerunt, sicut mulieres dixerunt, ipsum vero non invenerunt.

with us went to the sepulchre, and found *it* even so as the women had said : but him they saw not.



Sanûr. J.-J. T.

25. Et ipse dixit ad eos : O stulti et tardi corde ad credendum in omnibus, quæ locuti sunt prophetæ!

25. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken :

26. Nonne hæc oportuit pati Christum, et ita intrare in gloriam suam?

26. Ought not Christ to have suffered these things, and to enter into his glory?

27. Et incipiens a Moyse et omnibus prophetis interpretabatur illis in omnibus scripturis, quæ de ipso erant.

27. And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28. Et appropinquaverunt castello, quo ibant, et ipse se finxit longius ire.

28. And they drew nigh unto the village, whither they went : and he made as though he would have gone further.



A typical Jew of Jerusalem. J.-J. T.

29. Et coegerunt illum, dicentes : Mane nobiscum, quoniam advesperascit et inclinata est jam dies. Et intravit cum illis.

29. But they constrained him, saying, Abide with us : for it is toward evening, and the day is far spent. And he went in to tarry with them.

30. Et factum est, dum recumberet cum eis, accepit panem et benedixit, ac fregit et porrigebat illis.

30. And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

« It would be difficult », says Renan, « to add one word to this account, one of the most refined and delicately shaded in any language. » Saint Luke, the painter and psychologist, can be easily recognized in it, and nearly all the details of the narrative are given by him alone. Saint Mark merely makes a general statement of the fact : « After that he appeared in another form unto two of them as they walked, and went into the country. And they went and told it unto the residue : neither believed they them. »

And he vanished out of their sight

Saint Luke – Chap. 24, v. 31

ET aperti sunt oculi eorum et cognoverunt eum, et ipse evanuit ex oculis eorum.

AND their eyes were opened, and they knew him; and he vanished out of their sight.

Jesus remained longer with the disciples on the road to Emmaus than on any other occasion after His resurrection. As a rule, He shewed Himself but for a few instants, said a few words, scarcely allowing anyone to touch Him, but this time He walked with the two Apostles for an hour. They laid their hands on His shoulders, they listened to His voice and were touched by His words, yet He seemed to them so much like any other man that they invited Him to supper. He accepted, went in with them and « sat down to meat ». How was it that, seeing Him in so tangible a form before them, they did not recognize Him? « Their eyes were holden », says the sacred text. On other occasions it was as He appeared that He made Himself known, now it was as « He vanished out of their sight » that He revealed Himself. This sudden disappearance opened their eyes more fully even than the breaking of the bread which first led to their recognition of the divine Master. — Two sites, both near Jerusalem, are each venerated as that of the Emmaus of the Gospels. The one which would appear to have the strongest claim is the village of El-Kubeibeh on the north-west, about three leagues from Jerusalem, which is exactly the distance specified in the text, that is to say, « threescore furlongs », the furlong being equal to six hundred Greek feet, or the eighth of a Roman mile, which would give a distance of a little less than seven English miles.



« And he vanished out of their sight. » J.-J. T.

Christ appears to the Eleven as they sit at meat

Saint John – Chap. 20

QUUM ergo sero esset die illo una sabbatorum, et fores essent clausæ, ubi erant discipuli congregati propter

THEN the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were



Christ appears to the Eleven. J.-J. T.

metum Judæorum, venit Jesus et stetit in medio, et dixit eis : Pax vobis.

20. Et quum hoc dixisset, ostendit eis manus et latus. Gavisi sunt ergo discipuli viso Domino.

assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20. And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

Yet another very striking apparition of Jesus is recorded, which took place shortly after He vanished away at Emmaus on the evening succeeding the Sabbath. The doors were closed, yet He passed through them without effort, thanks to the new conditions of His life since His Resurrection, and suddenly stood in their midst. It was indeed He, and to prove it He shewed them His hands and His pierced side, the disciples recognizing Him joyfully. Whereas He had previously appeared to but one or at the most two or three at a time, He now manifested Himself to the infant Church, which fact alone is a very valuable argument in favour of the reality of the Resurrection. Saint Luke, with his usual tact, understood this well, and that is why he gives to his narrative something of the seal of a medical statement : « Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey comb. And he took it, and did eat before them. »

The Unbelief of Saint Thomas

Saint John – Chap. 20

THOMAS autem unus ex duodecim, qui dicitur Didymus, non erat cum eis, quando venit Jesus.

25. Dixerunt ergo ei alii discipuli : Vidimus Dominum. Ille autem dixit eis : Nisi videro in manibus ejus fixuram clavorum, et mittam digitum meum in locum clavorum, et mittam manum meam in latus ejus, non credam.

26. Et post dies octo iterum erant discipuli ejus intus, et Thomas cum eis. Venit Jesus januis clausis, et stetit in medio et dixit : Pax vobis.

27. Deinde dicit Thomæ : Infer digitum tuum huc et vide manus meas, et affer manum tuam et mitte in latus meum, et noli esse incredulus, sed fidelis.

28. Respondit Thomas et dixit ei : Dominus meus et Deus meus.

29. Dixit ei Jesus : Quia vidisti me, Thoma, credidisti; beati qui non viderunt, et crediderunt.



The Unbelief of Saint Thomas J.-J. T.

BUT Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26. And after eight days again his disciples were within, and Thomas with them : *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

28. And Thomas answered and said unto him, My Lord and my God.

29. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

30. Multa quidem et alia signa fecit Jesus in conspectu discipulorum suorum, quæ non sunt scripta in libro hoc.

31. Hæc autem scripta sunt, ut credatis, quia Jesus est Christus Filius Dei, et ut credentes vitam habeatis in nomine ejus.

30. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.



Saint Thomas. J.-J. T.

In speaking to Saint Thomas, the Saviour repeats almost word for word that disciple's expressions of doubt, a striking mode of making him blush for his unreasonable demands. Some interpret the words: « Thrust it into my side » to mean that Jesus bid Thomas touch the wound itself by thrusting his fingers into it, whilst others suppose that He merely meant: « Thrust thy hand under my robes. » It matters little which it was. In any case the wound was large enough for it to be probed with several fingers.

Christ appears on the Shore of Lake Tiberias

Saint John — Chap. 21

MANE autem facto stetit Jesus in littore, non tamen cognoverunt discipuli quia Jesus est.

5. Dixit ergo eis Jesus: Pueri, numquid pulmentarium habetis? Responderunt ei: Non.

6. Dicit eis: Mittite in dexteram

BUT when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5. Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6. And he said unto them, Cast the



Christ appears on the Shore of Lake Tiberias. J.-J. T.

navigii rete, et invenietis. Miserunt ergo, et jam non valebant illud trahere præ multitudine piscium.

net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

In this incident Jesus once more demonstrates to His disciples in an unmistakable manner the reality of His Resurrection, and employs two methods, each supplementary to the other. In the first place, He repeats a miracle, that of the great draught of fishes, which will at once insure His recognition. But, as He could have worked that miracle by virtue of His divine power without His actual palpable presence, He invited His disciples to eat of the fish and partook of their meal Himself as He had done in the Guest-Chamber. The whole scene bears a remarkable impress of poetry and of truth. This Man in white robes standing alone upon the shore in the calm of the early morning and hailing a boat in the offing is enough to attract attention, but how much more impressive is His appearance when it is remembered that He is the very Man Whom those in the boat bore to the tomb a few days before.

The word pulmentarium *used in the Vulgate will be noticed. It indicates the food the fishermen of that day were in the habit of eating, and consisted of a kind of boiled pulse or a mixture of beans and various vegetables, sometimes also of figs, nuts and grapes all cooked together and flavoured according to taste. With bread it was the staple of every meal.*



Saint Peter casts himself into the sea

J.-J. T.

Saint Peter casts himself into the sea

Saint John — Chap. 21

DIXIT ergo discipulus ille, quem diligebat Jesus, Petro: Dominus est. Simon Petrus, quum audisset quia Dominus est, tunica succinxit se (erat enim nudus) et misit se in mare.

8. Alii autem discipuli navigio venerunt (non enim longe erant a terra, sed quasi cubitis ducentis), trahentes rete piscium.

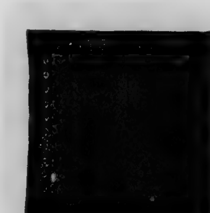
THEREFORE that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

8. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

Fishermen when at work, especially in the shallow waters inshore, often wore nothing more than a little linen girt about their loins and reaching half way down their thighs, as prescribed by Jewish law. To this, however, they added a net slung over their backs and wound round their bodies, which served as a bag for holding fish. Their nets were, as already stated, of the kind known as sweep-nets. In the winter the upper part of the body was covered, but the climate was so mild that the limbs could be left bare and untrammelled in the spring. At the time of year of which we are speaking it was already warm on the lake. When Saint Peter heard Saint John say : « It is the Lord », he put his gibbeh on again out of respect to the Master and cast himself into the sea. The water was, no doubt, only up to his thighs, for where the seine-net could be used, the lake cannot have been deep, and the beach was not encumbered with rocks as in the north. A hundred steps would bring Peter to the land, whilst his companions also approached to join Him Who had hailed them. The account of Saint John is full of typical details betraying an eye-witness, and, when this is borne in mind, the passage quoted above is pregnant with import. The character of the two Apostles, Saints Peter and John, is clearly brought out. John is the first to see the Lord, Peter takes the first decisive step. John looks on and meditates, Peter acts and rushes forward. Throughout the remainder of their lives the same peculiarities distinguished them, one is full of the zeal and activity of the missionary, the other of thoughtful contemplation.



Shiloh. J.-J. T.



The second Miraculous Draught of Fishes

Saint John — Chap. 21

DIXIT eis Jesus : Afferte de piscibus, quos prendidistis nunc.

11. Ascendit Simon Petrus et traxit rete in terram, plenum magnis piscibus centum quinquaginta tribus. Et quum tanti essent, non est scissum rete.

JESUS saith unto them, Bring of the fish which ye have now caught.

11. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three : and for all there were so many, yet was not the net broken.

Certain authors think that the account quoted above refers to the same miraculous draught of fishes as that described in the fifth chapter of Saint Luke, some saying that Saint John's narrative is but a reproduction of that of Saint Luke, whilst others are of opinion that Saint Luke was only giving a kind of prophecy of the incident related later by Saint John. There can be no doubt that all are wrong, and that the two accounts refer to two totally different incidents, each with a character so clearly defined that it is impossible to confound the two. In addition to the difference of the setting of the scene, Peter flinging himself into the water to go to Jesus Who is on the land, could not be a mere variation of Peter falling down at Jesus' knees in the boat and saying: « Depart from me, for I am a sinful man, O Lord! » How very superior to any such paltry idea is the thought which naturally occurs to everyone reading Saint John's account, that Jesus wished to make Himself known by a sign alike remarkable and familiar to His disciples, and at the same time to restore Peter to the leadership of the Apostles, reminding him by this second miraculous take of fishes of the circumstances of his first call, and encouraging him, by this symbol of the extraordinary results which should attend his efforts, if he devoted himself once more to the task of winning souls. This is how Christian commentators interpret the scene.



The Lake of Tiberias. J.-J. T.

We are aware that it was with what is called the seine-net that the disciples fished. One



The Second Miraculous Draught of Fishes. J.-J. T.

end of a long narrow net was made fast on land and the boat was then steered out into the offing, gradually paying out the net, the greater portion of which with its weights sank to the bottom, whilst the upper edge, provided with corks, floated freely on the surface of the water. When the net had been thus stretched out in a straight line towards the offing, the boat described a wide circle round it, taking the other end back to the land. All the fish in the path of the net were taken and were towed in by the fishermen wading in the water. Having reached the shore with their load, the disciples found themselves face to face with Jesus, Who, addressing them in the old familiar way, invited them to eat with Him. In their astonishment they know not what to say. They recognize Him. It is indeed He, and yet they remember having laid Him in the tomb. Full of emotion, they hold their peace and « none durst ask him, Who art thou? knowing that it was the Lord. » It is indeed a grand scene, and it alone would be enough to prove the authenticity of the Gospel account and the reality of the Resurrection. May we not see in this meal, which is evidently symbolical, an emblem of the spiritual and material aid upon which the disciples could rely in the new era which was about to begin? even as the miraculous draught of fishes was, as we have seen, a symbol of the marvellous work which would be accomplished by the divine assistance. Others see in the lake an emblem of the field of work and in the firm land one of the eternal reward, so often symbolized in the Scriptures by a feast of which the elect will partake, and over which God Himself will preside.



Christ eating with His disciples. J.-J. T.

Christ eating with His disciples

Saint John – Chap. 21, v. 9

UT ergo descenderunt in terram, viderunt prunas positas et piscem superpositum et panem.

12. Dicit eis Jesus: Venite, prandete. Et nemo audebat discumbentium interrogare eum: Tu quis es? scientes quia Dominus est.

13. Et venit Jesus et accipit panem et dat eis, et piscem similiter.

AS soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

12. Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13. Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

« Feed my sheep »

Saint John – Chap. 21

QUUM ergo prandissent, dicit Simoni Petro Jesus : Simon Joannis, diligis me plus his? Dicit ei : Etiam, Domine, tu scis quia amo te. Dicit ei : Pasce agnos meos.

16. Dicit ei iterum : Simon Joannis, diligis me? Ait illi : Etiam, Domine, tu scis quia amo te. Dicit ei : Pasce agnos meos.

17. Dicit ei tertio : Simon Joannis, amas me? Contristatus est Petrus, quia dixit ei tertio : Amas me? et dixit ei : Domine, tu omnia nosti, tu scis quia amo te. Dixit ei :



« Feed my sheep. » J.-J. T.

SO when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16. He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17. He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all

Pasce oves meas.

18. Amen amen dico tibi, quum esses junior, cingebas te et ambulabas ubi volebas; quum autem senueris, extendes manus tuas, et alius te cinget, et ducet quo tu non vis.

19. Hoc autem dixit, significans qua morte clarificaturus esset Deum.

things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19. This spake he, signifying by what death he should glorify God.

After the repast, the Saviour rose and moved away, the Apostles following Him with Saint Peter at their head. Jesus then led the latter apart and asked the searching question : « Simon, lovest thou me more than these? » He wished to remind him of his former protestation: « Though all these should be offended because of thee, yet will I not be offended. » But He was also anxious to give him a chance of expressing his repentance and receiving forgiveness. Peter, with the humility which came from the remembrance of his fall, replied « Yea, Lord; thou knowest that I love thee. » He does not say « More than these *», and he does not dare use the word* love *in its highest and spiritual sense as Jesus Himself had used it; he uses a term signifying rather to* cherish *or to be personally attached to, than to love. Receiving this answer, Jesus confides to him the care of His sheep. « He trusts those He loves to him who loves him », says a certain author. It was a repetition of that earlier charge to Peter : « And when thou art converted, strengthen thy brethren». But it was not enough : a second, a third time Jesus asks the same question, substituting the last time the word signifying to* cherish *for that meaning to love, as if He would assure Himself even of that minimum of affection which is all that Peter in his humility claims. Then « Peter was grieved ». He was moved to the very depth of his soul, and, daring no longer to trust his own heart, of which he remembers the weakness all too bitterly, he appeals to Christ Who knows everything, and it is only on meeting His gaze, which is the unmistakable guarantee of His love, that he ventures to say : « Lord, thou knowest that I love thee ». And Jesus said to him yet again : «* Feed my sheep, *» thus making him the shepherd of souls.*



A typical Jew of Jerusalem. J.-J. T.

The Ascension as seen from the Mount of Olives

Acts of the Apostles — Chap. 1, v. 9

Et quum hæc dixisset, videntibus illis elevatus est, et nubes suscepit eum ab oculis eorum.

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

The Resurrection of Jesus is to a certain extent incomplete so long as His glorious Ascension is still unaccomplished. He has resumed His body, He has still to take His own place again, and that He is about to do. After He had given His last instructions to His disciples, Saint Luke tells us that « he led them out as far as Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them he was parted from them and carried up to Heaven. » The same disciple, in the Acts of the Apostles, adds a few characteristic details about the luminous cloud and the angels which appeared. It is evident that the cloud did not resemble a chariot destined to bear the glorified body of Jesus to Heaven, but was simply a veil hiding from the disciples what became of that body, endowed as it now was with special powers. It may perhaps have undergone a kind of dematerialization, fading away in the light, to take form again where He was to reign eternally. Or perhaps He may have been merely transported to Heaven in the twinkling of an eye, by virtue of His divinity. However that may have been, He suddenly faded from sight, and where He had been, a cloud stretched like a veil, hiding the mysteries of God. The apotheosis is complete. Jesus is gone to sit down at the right hand of His Father, from whence He shall some day come, according to His promise, to judge the world.



The Ascension as seen from the Mount of Olives

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J.J.T.

The Ascension as seen from below

Acts of the Apostles – Chap. I

ET quum hæc dixisset, videntibus illis elevatus est, et nubes suscepit eum ab oculis eorum.

10. Quumque intuerentur in cœlum euntem illum, ecce duo viri adstiterunt juxta illos in vestibus albis,

11. Qui et dixerunt: Viri Galilæi, quid statis adspicientes in cœlum? Hic Jesus, qui assumptus est a vobis in cœlum, sic veniet, quemadmodum vidistis eum euntem in cœlum.

12. Tunc reversi sunt Jerosolymam a monte qui vocatur Oliveti, qui est juxta Jerusalem sabbati habens iter.

AND when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

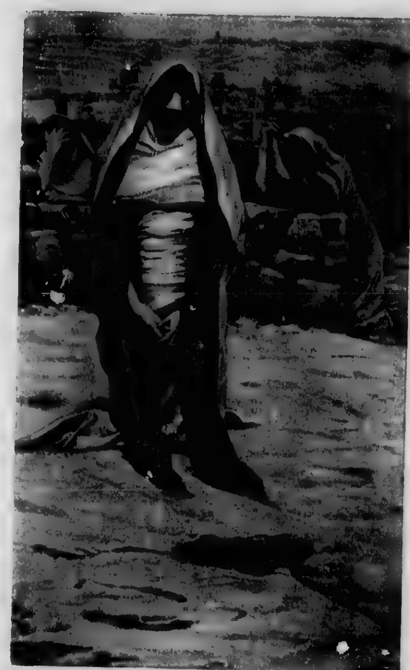
11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.



The Ascension as seen from below. J.J.T.

The Ascension is not merely the personal glorification of Jesus, it is also an event of the last importance to the human race. It is the completion of the Creation, interrupted by the fall of the first man. The design of God in creating man was to make of him the conscious and free agent of his own salvation, the sharer in the divine bliss and glory. Man by his sin


The Blessed Virgin in old age. J.-J. T.

had hindered the realization of this plan, but he could not frustrate it. By the Resurrection of Christ we see man set free from death and restored to his first hopes of eternal life, but his salvation is not yet completed. By the Ascension God permits man, redeemed through Christ, to share with Him in the divine glory, and thus realizes in Him the original idea of the Creation. Only thus can that idea achieve completion.

Not yet, however, is the end of all things. The Ascension not only completes the work of our redemption through Christ, it lays the foundations of its realization in every one of us who is of Christ. In this consists its importance for the Church. There remain now but two promises to be fulfilled; the sending of the Holy Spirit, which shall continuously supply the Church on earth with the grace of the risen Saviour, and that last prophecy uttered in the Judgment Hall of Caiaphas : « Hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven », a coming which will summon the elect to share the Ascension of the Master and to become partakers of His glory, even as Jesus prayed in the sublime petition offered up on the eve of His death. « Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world ». It is not for us to dwell now on this last subject, these final chords of the divine symphony. We have been relating the life on earth of Jesus, that life ends for us in the apotheosis of the Ascension. The cloud which « received Christ from sight » is like the curtain which falls at the close of a drama. We will not attempt to raise it, but let us each and all withdraw to « ponder », as the Virgin did, these things in our hearts.

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Portrait of the Pilgrim. J.J.T.

Ye who have read these volumes written for your
benefit and have perhaps been moved by what
they contain, as ye close them, say this
prayer for their author: Oh God, have
mercy on the soul of him who
wrote this book, cause Thy
light to shine upon him
and grant to him
eternal rest.
Amen.

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OF THE FOURTH VOLUME

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THE RESURRECTION

GENERAL INDEX OF THE CONTENTS OF THE FOURTH VOLUME

EXPLANATORY NOTES

Page 162 : "If they do these things in a green tree what shall be done in a dry?"

Our Saviour here prophesies the misfortunes with which Jerusalem will be punished for her infidelity, her ingratitude and her murder of the God-Man. If the innocent Jesus is treated thus, how shall the guilty authors of and accomplices in His death be chastised? *(Menochius, Fillion, etc.)*

Page 194 : "My God, my God, why hast thou forsaken me?"

Jesus was as truly God upon the Cross as He had been in His life upon earth and in the glory of Heaven. It was as a man enduring a thousand agonies alike in His body and in His soul that He gave utterance to that cry of supreme anguish. Even on the Cross He was still " in His Father and His Father in Him," but He suffered for our sins, which He had taken upon Himself, as if His Father had abandoned Him, and His cry was but a resigned complaint, in no sense an expression of rebellion or of despair. *(Cornelius a Lapide, Menochius, etc.)*